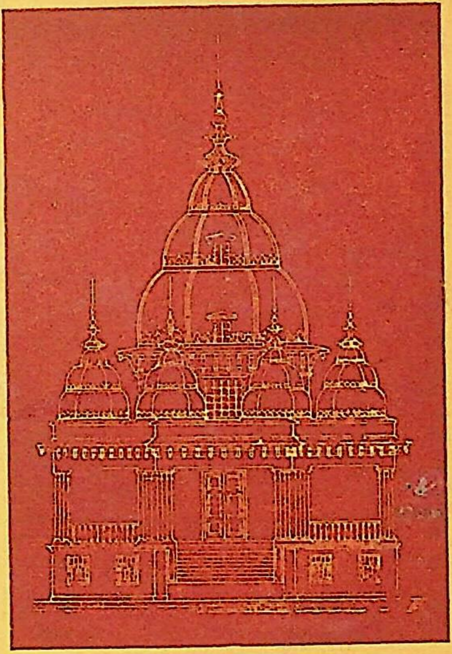
VEDA-VANI
OR
REVELATIONS



KAIBALYA DHAM
JADAVPUR

VEDA-VANI
OR
REVELATIONS

(Comprises gleanings from letters written by **Sri Sri Ram Thakur** to His numerous disciples).

PART I

Translated into English by
PRINCIPAL ABANI MOHAN BANERJI, M.A.
from the Bengali edition
Edited by
Late DR. INDUBHUSHAN BANERJI, M.A., P.R.S., PH.D.

1960
KAIBALYADHAM
JADAVPUR

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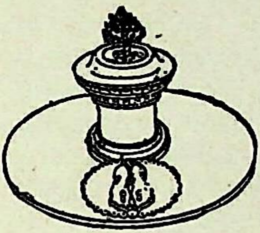


"गुरोर्व्वचः सत्यमसत्यमन्यत्"

FOREWORD

THE oral teachings of Sri Sri Ram Thakur are now lost to the world except so far as some may still be surviving in the memory of His disciples who were privileged to hear them. Happily, however, another body of teachings emanated from Him in immortal form: they are in the letters which He wrote, from time to time, to His countless disciples. The letters were lying scattered all over the country, but, some years ago, some of them were collected and passages of great import extracted from them, were compiled into a work of three volumes styled *'Veda-Bani'* under the editorship of the late Dr. Indu Bhusan Banerjee, M.A., P.R.S., Ph.D., Head of the Department of History, University of Calcutta. The book was called 'Veda-Bani' because the maxims of lofty wisdom contained in it, coming as they strangely had done from One who could claim no more of ordinary education than bare literacy, bore all the authentic marks of *'Revelations'* And 'Revelations' they were. The Kaibalyadham at Jadavpur published it after Sri Sri Thakur had left the world. It is a matter of deep regret that the scholarly editor, who had given years and years of devoted labour to the preparation of the work, did not live to see the publication of the third volume.

Once the teachings, strewn all over the field of Sri Sri Thakur's correspondence, were brought together and garnered, it came to be seen what a vast store-house of rich spiritual fare they constituted and what sustenance they could provide to famished souls hungering for nourishment. Also, the eagerness with which the public took up the compilation furnished clear proof that such hunger existed on a very large scale. It was, therefore, felt that these immortal teachings of Sri Sri Thakur should not be allowed to remain encased in the Bengali language, but should be given to the world in an English rendering as well, so that they might reach, both in India and outside, a large public who might be needing the guidance and solace they could provide.

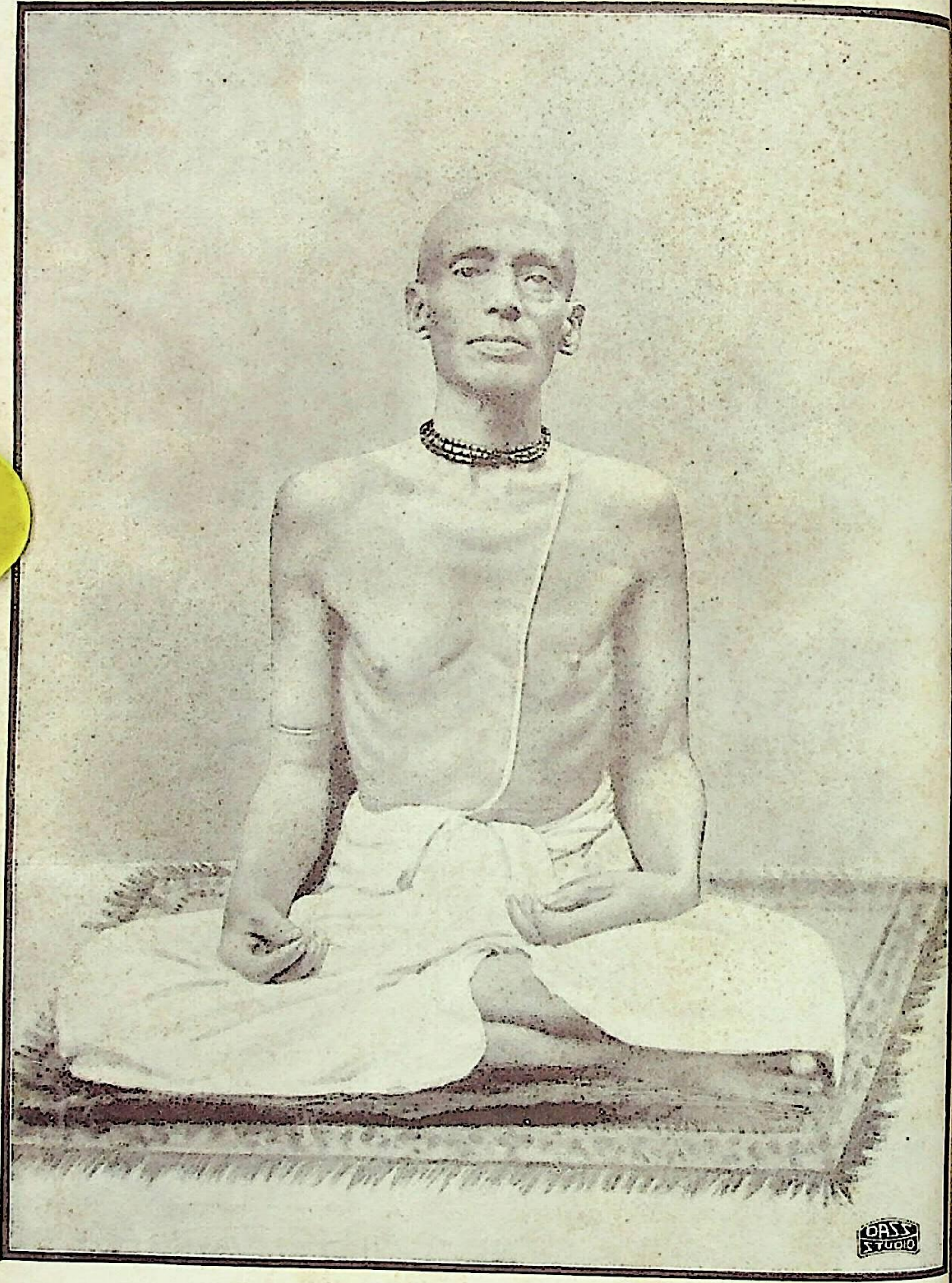
But to find a competent translator was not easy. A proper translation is always a difficult undertaking, for it consists not so much in giving the dictionary equivalents in one language of the terms of another as in reproducing the exact flavour and effect of the matter translated. An English translation of the sayings of Sri Sri Thakur is particularly difficult to make, because not only are they mostly expressed in the vocabulary of the scriptural philosophy of Hinduism for which it is almost impossible to find a corresponding set of words in English, but they are also cast in a mould which is alien to the English manner of thought and speech. Besides, these being the precepts of One who spoke from the depth of His revelations, the translator is required to be a person capable of walking with Him in spirit as he performs his task, if he is to succeed in bringing out the full force and grace of the original.

It is a pleasure to record our good fortune that, in the end, we were able to find a fully equipped translator in Sri Abani Mohan Banerjee, M.A., a former member of the Behar Education Service, who had recently retired from the post of Principal of a Government College. Sri Banerjee was a Professor of English literature throughout his career as a teacher, but that is not his only qualification for the task. He also possesses a profound knowledge of Indian Philosophy and, in addition, entertains a deep veneration for Sri Sri Thakur. All the three qualifications required for translating the precepts with accuracy and understanding are, thus, present in him. He acceded most readily to our request that he should undertake the translation. Speaking formally and in the mundane way, we must express our gratitude to him for his valuable and willing co-operation but we who believe in Sri Sri Thakur and worship Him as God Incarnate, love also to think that our discovery of Sri Banerjee was not just a fortuitous circumstance. It must have been brought about by the grace of Sri Sri Thakur Himself who, though no longer visible in the flesh, must have noticed our desire to carry His message to peoples unacquainted with Bengali and, regarding it with indulgence, must have guided us to a fit instrument for the propagation of His gospel in English.

The first volume of the gleanings made from the letters of Sri Sri Thakur is now released from the narrow confines of the Bengali language. Sri Banerjee has undertaken to translate all the three volumes of 'Veda-Bani'. We are publishing the translation of only the first volume on the occasion of the Centenary Celebration of the birth-day of Sri Sri Thakur which falls on the 7th of February, 1960. The two further volumes will be published in due course. It is our hope and belief that this English version of the analects from Sri Sri Thakur will, doubtless, afford the same sanctifying guidance and solace, as we derived from them, to countless persons, so long kept from the benefit of them by the barrier of language.

MANINDRA KUMAR BANERJI,
Secretary,
Centenary Celebration Committee
and
Vice-President, Working Committee.

KAIBALYADHAM,
JADAVPUR,
7th February, 1960


DASS STUDIO

VEDA-VANI
OR
REVELATIONS.

"The torch of Truth is the words of the Guide ;
Aught else, the forest of the night."

PREFACE

(Bengali Edition)

Sri Sri Thakur in His infinite mercy has made my efforts successful. Here is the first volume of His letters penned by His own hand. About 20 years ago I began collecting them, copying such portions as embody general instructions and omitting such as are strictly personal. I was at it, if I remember aright, for about three years, when I thought my work was over. I had no mind to publish the gleanings (they were intended for my own use), nor had I consulted Sri Sri Thakur about giving them to the press. It is a fact, though, that they were copied by many, whose copies again were copied by many others.

The circumstances that obtained at the passing away of Sri Sri Thakur made us realise the need for preserving the letters in a permanent form. And so I set myself to the task with with renewed vigour. Many have been very kindly sending on to me Sri Sri Thakur's letters in His own hand and many more, it is hoped, would be doing so in future, though, I felt, I ought not to keep waiting for them for an indefinite period. Hence, this first volume of His Revelations. I trust and hope that two or three more such volumes might be published in the future.

A word about editing is necessary at this stage. My first plan was a chronological or a subject-wise arrangement of the matter; neither was possible. For more reasons than one Sri Sri Thakur rarely dated His letters. I tried to decipher the Post Office date-stamps, which, smudges mostly, baffled me; the envelopes too of many of these epistles were not available. On scrutiny I found that the dates of more than half the number were missing. So out goes the date-wise arrangement. I discussed the matter with many, the majority favouring arrangement by subject. Sound advice, no doubt. Sri Sri Thakur's instructions were always on monistic lines to be pursued with single-minded devotion—an almost impossible code of conduct for ordinary mortals like ourselves. Some day, by persistent practice, we may through His infinite mercy be lifted to that adorable state, but, as it is, we are all down in the whirlpool of life, gasping for breath in the ceaseless eddyings of thoughts and fancies. Thus being our estate we know not which revelation might impress us when. So, if the letters could be arranged subject-wise under such heads as "Right Conduct", "Loyalty to the Lord", "The Holy Name", "Spiritual Exercise", "the Wheel of Destiny", the readers could conveniently go to them according to their needs and urges. For one reason or another this plan too could not be worked upon. Firstly, some of the letters—about half the total number—are too comprehensive to permit of any classification and must needs go under "Miscellaneous", the rest being arranged under topical heads. Secondly, could I with my limited knowledge regroup the matter of the Revelations by imposing upon them arbitrary and fanciful partition lines? Particularly when my conviction, confirmed by repeated study of the letters, indicated otherwise—namely, that they are linked up by and confirmative of one common theme? I dared not. So they have been published in the time-order in which I received them and made my gleanings thereform.

Sri Sri Thakur recked little of and had less to do with what goes by the name of "learning". His education did not go beyond his early years at the Primary School. Hence, the so-called peculiarities of spelling and syntactical arrangement to be found occasionally in His letters. No wonder. But it would have been audacity on my part to modify them according to accepted rules. A disciple once asked Him, "Why do you use the long 'i' instead of the short in spelling 'apani' (=you)?" "You are not put to it in following me, I suppose?"—was His reply. For all I know, the letters, in so far as they are decipherable, are not difficult to follow in spite of the so-called mistakes.

Sri Sri Thakur's epistolary method was unique. I have been lucky to watch him at work on many occasions and I always found that once he picked up a post card or letter-paper he swept on till the end and never read back. So I felt, His hand, as it glided, was a mere instrument in a piece of 'automatic writing', where the mind and the intellect had no function whatsoever. I do not know how to explain further what seems to me a mystery, but knowing facts as they are I dared not make any the least change in the text of the letters, unless any crept owing to my heedlessness. I have tried my very best, though, to give the gleanings exactly as they are in the original.

Quite a few of the old letters, especially those in pencil, could not be wholly deciphered. Where I somehow succeeded without being sure, I have indicated as much by a note of interrogation (?); where I failed, I added a word or two in third bracket [ ] as a possible emendation. Of most letters the beginning and the end are generally personal and have therefore been omitted; only such omissions as occur between portions but not relevant to our purpose have been indicated by dots . . . . . .

To conclude, I was requested by many to add notes and glosses. But my experience is that if the letters were read reverentially and repeatedly they gradually revealed their significance, led to unexplored territories, and resolved apparent contradictions. I do not believe in other people seeing as I see it. I shall be the last person to call my views the only correct ones, or to impose the same on others; for, as the adage goes, one does one's best according to one's lights. Sri Sri Thakur also used to say: The Hymns are always to be preferred to glosses and commentaries.

The Lord and Guide willing, may the study of the letters purify the devotional urges of the readers and lead them on to Truth.

INTRODUCTION

(Bengali Edition)

I have been requested by many to add a short life-sketch of the great and noble saint whose Revelations have been collected here—as introduction; reasonable too. The initiates having trust in Him would naturally want to know a good deal about Him, particularly those whose contacts with Him have been few and far between. There are others, the general readers, who know next to nothing about Him and might be curious. The need for a life-sketch cannot therefore be brushed aside.

The going has been halting for a number of reasons: To quote from the preface to the contemplated "Life of Sri Sri Thakur" by my friend, the Late Prabhatchandra Chakravarty:—

"An indomitable impulse is compelling me to bring to the light of common day the godly life of the great saint. I do however know that I am acting against His wishes—not the ghost of a doubt about it. As I had put trust in Him, it is transgression on my part; but I plead having been inspired by a devout wish to sing in praise of Sri Sri Thakur Ramchandra—the one sanctifying occupation in the eddy of endless pleasures, pains, frustrations and sins. A poor sinner, I have trespassed by writing His life against His wishes. May He in His infinite mercy and loving kindness forgive me."

My own knowledge confirms this fact, that Sri Sri Thakur never wanted His life to be written and noised about. Moreover, I am wading beyond my depth, being wholly unfit for the task. I freely confess to being less bold than my friend.

There are other difficulties too. In spite of considerable investigation I have not been able to get at most of the facts of the first half of His life. As I have been a student of History all my life, I am prone to this weakness. I would not put on record what I cannot be definite about. I shall therefore give my account in a few words, leaving the task of writing a complete life to abler persons in the future.

The sacred life of Sri Sri Thakur falls, as it appears to me, roughly into three divisions. The first period extends from birth to His meeting with His spiritual Guide at Kamakhya; the second, from initiation to return home and habitual stay there till about 1907/8; the third, from 1907/8 to His passing away on the third day of the New Moon of Vaishakha, 1355 (B.S.).

Sri Sri Thakur was born at Dingamanik, Faridpur (Dt.) in the month of Magha, 1266 (B.S.), Thursday the 10th of the New Moon with Rohini (Aldebaran) in the ascendant. His father (late) Radhamadhab Chakravarty was a real seeker, devoted to penance and divine recollectedness. His mother (late) Kamala Devi had a frank, simple nature, reputed for her dishes and hospitality. So Sri Sri Thakur used to tell us. The miracle about His birth with His twin brother Lakshman Thakur has a wide currency, but as He never referred to it I refrain from narrating it. Below are given a few incidents of the first part of His life as recounted by Him. All the associates of Sri Sri Thakur know how He took His meals as a mere apology for them. His comment on my query was: "The money-lender is satisfied with a little of interest paid. Why give more?" He was like this from his early years—would not take any food unless pressed to, and had in consequence no end of bickerings with His mother in spite of His devotion to her being incomparably deep. Such unpleasantnesses occurred during the middle period too on occasions when He came back home from His wanderings. As mother, she wanted to feed Him with various dishes and enjoy watching Him relish thereof with satiety. Sri Sri Thakur on the other hand insisted upon eating of a dish of boiled herbs and creepers collected by Him from the forest. With reference to this matter He once observed: "I do not remember to have caused pain to any except to my mother over taking meals".

He was from His early years so different from others. In spite of His unwillingness to talk much of Himself, the occasional scraps of information that fell from his lips convinced me that He was born with memory of His previous lives; indeed, His talks and conduct often caused not a little surprise. He was since boyhood disposed to being alone with Himself, and His pastimes were to worship the goddess Kali, the god Hari, and similar devotional practices. His schooling at the Primary Institution was brief; he could not proceed because He had little need for mundane knowledge. As a boy He felt strongly attached to, and was deeply loved by, His father's spiritual guide (late) Mrityunjoy Nyayapanchanan—a devotee given to severe askesis and profound meditation. I had it from Sri Sri Thakur that when His father was in the death-bed His guide came to their place all the way from Kachhar and as soon as he touched his (father's) body with his foot he (father) expired. A year after, Sri Sri Thakur heard of the Guide having fallen ill at Japsa, a village in the district of Faridpur, and proceeded there with His mother to pay their respects to him. The Guide passed away about this time. Sri Sri Thakur was then 8 years old. Soon after, on the third day of the New Moon of Vaishakha He was initiated by the Guide in a subtle and mysterious way. This day, a few years after,—there is no record of how old He was at the time—He met the Guide in embodied form at Kamakhya.

The second period of Sri Sri Thakur's life is shrouded in mystery. From Kamakhya He disappeared with His Guide to return home after 8/10 years. Soon after He went probably to Noakhali and spent a few years there and at Feni. The poet (late) Nabinchandra Sen says that he met Him at Feni when He was 26/27 years old, and puts on record (in "My Life", Part IV—a Preacher or a Fraud) some incidents that happened at the time in Feni and Noakhali. Immediately after, He faded out again to reappear in the Calcutta area about 1902/3. Quite a few things as to where He had been and what He had been doing during these two periods of disappearance have been vouchsafed to me by Sri Sri Thakur in scattered bits, but as their chronology is not known to me no connected account is possible. I have not put these on record, being particularly dissuaded by the prohibitory injunction: "of the improbable, the less said the better". I shall however conclude the middle period with a bit of sampling by way of satisfying the curious reader.

Accompanied by His Guide and three brother-initiates,. Sri Sri Thakur had travelled for long in different parts of the Himalayas, the spot-lights thereof being, among others, the following:—visit to Kaushikashrama; meeting with some saints of mighty stature and service unto them for about three months; visit to Vashisthashrama; coming across the God Shiva and the

Goddess Parvati in the form of a boy and a girl and bivouac in their cave for the night; straying away from His Guide and religious brothers; being shown the way next morning by an old man, tall of stature, dyed in red sandal paste and decked with a garland of crimson 'Java' (China rose) and return to Vashisthashrama in the twinkle of an eye; performance of sacrificial rites there with an assembly of Holy Ministers. . . . . . In a forest near Ghaziabad He was for a long time engaged in the practice of austerities. More than a year He also stayed with a householder devotee at Rajputana. . . . . The readers will please excuse me, but I would give no further details: Sri Sri Thakur bade us not to. As already pointed out, Sri Sri Thakur came to the Calcutta area about 1902/3. His mother died in 1903. He was at the time in Kalighat and did not go home. He next spent a few years in the well-known village of Uttarpara in the suburbs of Calcutta. One day, of a sudden, He left, almost in loin-cloth. For more than a year He was on walking tours in the South, and returned home towards the end of 1907 or beginning of 1908. From this time on until His passing away (Vaishakha 18, 1356, B.S.) He lived His life amongst fellow-men and of His own free-will went about from door to door granting mercy upon people and making their life full of blessedness. I realised from His ministration the true significance of "unbidden mercy and loving kindness". Nobody knows how many have been blessed by having their trust in Him, but there are reasons to suppose that their number runs to more than 100,000. It is not saying too much to say that He was known to all people in Chittagong, Feni, Noakhali, Comilla, etc., etc. He was adored and revered by Hindus and Moshlems, irrespective of their faith. He spent about six of the last years of His life in the company of the two fortunate brothers-in-the-Lord, Sri Upendra Kumar Saha and the Late Narendranath Bhuinya, who were favoured with the privilege of looking after Him. As already mentioned, His manifest play divine came to a termination at 13 hrs. 30 mts. on the holy third day of the New Moon of the month of Vaishakha (18th Solar day), of 1356 B.S. His mortal remains were buried at Chaumuhini, where a hermitage has been established. Three hermitages had earlier been set up during His life-time—at Pahartali in Chittagong, at His holy birth-place Dingamanik, and at Jadabpur in the suburbs of Calcutta.

I fear, this is not an account that leaves nothing to be desired. 'Exciting but, unsatisfying', 'had better not been written', as many might say. I repeat, more is beyond me and I crave pardon. There is, however, no gainsaying the fact that fitness and capacity to understand the events in the spiritual journey of Sri Sri Thakur are something more than could be found in most, as the Revelations abundantly prove. To accept this fact with humility is undoubtedly an all round good for mortals like ourselves.

TRANSLATOR'S APOLOGY

(a)

I owe an apology to the readers for having undertaken the none too easy task of translating 'Veda-Vani' into English. The fact is, the revelations should be gone through in the original. I do not believe, he who runs may read: they are as deep as the sea, as winding as a stream, and as mysterious as the gleam over the hills and far away. Rightly so. He who walks the path of the Lord knows the mysteries thereof. So I shied of my assignment, seeing how unfit I was for mountaineering. But certain considerations held sway. First, the orders came from a person (Manida—Mr. M. K. Banerjee) to whom I could not say 'no'. Secondly, I was in need of a change of climate and advised myself not to miss the chance, difficult though the going be. And thirdly, the bracing thoughts of the original are couched in a vocabulary and syntax which, because of their homeliness, novelty, and freshness, are a joy for ever. It is there, rather than elsewhere, that an English version is a desideratum and might be an aid to going to the original. Very slender aid, much too shaky; but the steady light of the text is always there for the wary. I can at best do my duty. I have done so to the best of my ability, keeping an eye, as I thought I should, to elucidating the text in the rendering rather than to hide-bound literalism. I can say this much that I enjoyed my work. If the readers share my sentiments, I shall have more than my due; nay, something more into the bargain—their kind wishes.

In so far as I have succeeded in my efforts, praise be to Sri Sri Thakur. In so far as I have failed I seek His forgiveness, and pardon of all.

(b)

A word about the Introduction[1] to the English version of "Veda-Vani". I puzzled over it and knew not how I could best serve the readers. Sri Sri Thakur was not after building a system of philosophy. He saw and spoke like the ancient Vedic *Seers.* A metaphysical disquisition would therefore be out of place, besides being alien to the tone of the letters. A ten-point or twenty-point summary? Not very helpful. Who cares for a digest when the plenitude of the revelations is there? No one should: It would be dry as dust,—inane, inconsequential. If, however, I could hint at the core of the instructions in such a manner and within such a framework that they fell into their places and formed an organic whole, it would be an introduction in the real sense of the term. But how could I accomplish this task? . . . . Sri Sri Thakur helped me out, for I had my cue from letter No. 326, where He has mapped out the whole spiritual history of man. So, I thought, I would base my introduction thereon. The idea of a dialogue form was inspired by the quiet tune and loving image of the following Upanisadic verses:—

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[1] Suggestion came from Manida.

द्वा सुपर्णा सयुजा सखाया
  समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्य-
  नश्नन्नन्योऽभिचाकशीति ॥
समाने वृक्षे पुरुषो निमग्नो-
  ऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य
  महिमानमिति वीतशोकः ।

Hence the title—The Two Golden Birds.

THE TWO GOLDEN BIRDS

(i)

Whither, Oh ardent pilgrim?
To the jewelled earth—its green forests, silvery streams, and dreaming hills, its rolling fields and downs, silent meadows, and the vanishing skyline in the distance.
You have not stopped, perhaps?
Indeed, no. Its winding streets, happy human faces, the snug cottages, the lordly mansions, the bowery villages and the glamorous cities.
Puny gifts.
Wait, my friend. I have work to do, problems to solve, passions to mould to an increasing purpose; love and hate, fortunes and fame, exultations and victories to live for and glory in.
All a mirage.
A mirage? Parents, wife, children, friends, building a home, fighting the enemy, leading the masses, working for the country—
A phantasmagoria.
You are pulling my leg.
Nothing is further from the truth.
Why then does my soul cry for the earth—its beauties, wonders, and mysteries?
A delusion. You are sleep-walking.
I don't believe.
Wake up and you'll see.
I have eyes to see, ears to hear, and a mind to know.
You have eyes and so you are blind; ears and so you are deaf; a mind and so you are ignorant.
Nothing but riddles to me. Abracadabra.
You are in for a series of self-lauding rites.
It goes on and on, never comes to a stop. . . . . .
Trouble ahead, my friend.
I am no cowering soul, 'Strive and Thrive' is my motto.
If mountains confront me I shall remove them; if oceans intervene I shall span them; if all the worlds stand against me I shall conquer them.
Good luck to you.
Not coming along?
I shall always be where I am—waiting for you.

(ii)

Why! My valiant friend in sack-cloth and ashes!
Much water has flown—

I know.
I did not fare too well.
You removed mountains and crossed the seas?
I tried and I failed. If only you had helped me!
I wish I could.
How could you? You have been lazing here in solitary aloofness when all the furies had been chasing me to the end of the world.
A consummation devoutly to be wished—
How do you mean?
If you could reach the end of the world.
Reached already. I have only one wish left—
Out, out, brief candle!
It would not cease from burning beyond the grave.
I don't care. Enough, if it can be snuffed out here and now.
I thought, you were not a cowering soul?
You don't know what I have been through.
At first, it was roses, roses, all the way; and then everything failed me—misunderstood by wife and children, betrayed by friends, denounced by Authority, disowned by my followers, jeered at by the populace. No meaning in life. All is vanity.
It is in oneself that things are thus and thus.
How so?
You have been more prone to finding fault with others than with yourself. And impatient all along the line. The original sin too was there: Self-will, which tainted all your efforts.
I don't know. I am in deep perplexities. There is no sense of anything. Friendship, ardour, fame, honesty of purpose, rightness of conviction, all values that life is worth living for gone with the wind...........
There is yet hope, my friend.
For a way out from this mirage?
Sure. Only, have patience.
My patience has been sorely tried. It was the limit.
All that you have been through was your destined lot in the time-scheme. Not even the gods could have altered it. Step beyond time.
Whereto?
Into the time-less; It is out of bounds to Destiny.
Is there an 'open sesame'?
None whatsoever. Have trust in the Holy Name of God. The Name and God are one. Devote yourself wholly and absolutely to the Name, and the Name will save you and lead you on to Eternity.
Very well; I'll have a try.
Not in that cavalier spirit, my friend, but with unswerving loyalty to the Lord. Now return to your duties. Do them by self-naughting, and live in the Holy Name.

So be it. Au revoir.
One word, before you leave.
Yes?
Have Patience.

(iii)

That's funny, but then you have been always unpredictable.
What do you mean?
Why have you hidden yourself in this cave?
It's a long story.
Perhaps an old one.
Not mine. My God! Such harrowing trials as have never before fallen to the lot of man!
Such as? You might begin from the beginning.

I made good resolutions and started reciting the Holy Name. But it seemed so dull and insipid. A mechanical muttering like turning the bead—what good is it? And you say the Name and God are one!
Patience does it.

Nobody could be more patient than I, but nothing doing. So, I thought, I must fortify myself with other practices.
What they be?
Seat-control, breath-control, mind-control, fasting, diminishing diet, variation of diet like living on milk, and so many other austerities.
Did they help?

In a way. I developed occult powers—could do thought-reading, foretell future events, cure the sick and work hypnosis. People began to swarm round me like flies. What princely gifts they brought! I had quite a roaring practice............But soon the powers decayed. Then I began bamboozling the people with cryptic messages.
Why cryptic?
One could interpret them anyway one liked.

All a homage to your self-will. Instead of shedding selfness you have fattened it, and fallen from your loyalty to the Lord.
Yes, and lost my faith in the Holy Name too.
An old story. But what drove you here?

Destiny, as you would say. I was sick of the whole hocus-pocus game and wanted to be alone with myself, but people would not let me be. I made up my mind to devote myself wholly to the Lord, but there were endless distractions. I said, I had no powers; only the throng increased. Thus was I caught inextricably in the net of my own doings. So I fled—into this solitary cave.
Is it solitary?

Now that you ask it, I have never been less alone. The old sympathies, antipathies, and memories are weaving and weaving their fatal net inside and out. I would cut through, but the meshes are invisible, and I don't know what to do about them. I have tired myself out over this hopeless task.

You have done 'the not-done', and haven't done 'the done'.

I know. Hence I am here to do on the yellow robe.

That would be very foolish indeed—just another means of deceiving others—which is bad—and deceiving yourself—which is worse. A modern craze. ....

What else could I do? The one thing needful is to control the mind. Have I not been persisting in my efforts? Alack! the mind is ever playing the elusive game.

That is its nature. How could you alter it?

You mean, there is no hope for me?

There is, if you would pin it aright.

Whereto?

To the Lord God of beings, to the living God dwelling in your heart.

But how? What's the modus operandi?

None whatsoever. Only have absolute trust in the Holy Name.

I don't think I follow you. I am talking of means, you are talking of the end.

My dear friend, the end is the means. You learn eating by eating; so you love God by loving God.

Other aids like breath-control—

No extraneous aids are relevant to the purpose. To pin your faith there is to be disloyal; not to persist in single-minded devotion to the Lord is self-willed impatience. You have served not God but your selfness; you have been disloyal and impatient. So you are still wandering in the wilderness.

I did a few good things too—established schools, hospitals, and charitable institutions, held meetings to praise the Lord, delivered lectures, organised devotional gatherings and hymnodies—

All an apotheosis of your selfness.

I am sorry. Please—

Go back to your duties; discharge them as well as you can by shedding selfness. And recite the Holy Name day and night, every moment of your life. Have Patience and you will enter the abode of Peace.

Why so much insistence on Patience?

The way is long; the blind alleys are many; and the briars and brambles always round the corner. No man can alter or escape Fate, but everyman can defy it with the armour of Patience. It is Patience that takes you to the journey's end.

The virtue of virtues?

Verily it is. For, God is Patience—even to all, averse to none.

(iv)

How fare you, my good friend?

Just fancy meeting you here—in the midst of this crush!

God is everywhere, and yet dwells for ever in the lone stillness of His Being. If the heart is lonely the crush does not matter.

I did not expect you here, though.

Shed all pre-conceived notions. Be bare unto the Lord like the bare, blue Heavens.

I have been trying to, but I don't know if I have made any progress. I often suffer from black moods when I feel like quitting the job.

Patience does it, my friend. Stick to it and you will have abundant recompense.

I do have occasional glimmerings of the Truth. But soon after, the subtle inherent instincts begin their nagging; the age-old impressions show out. I try to stand aloof, but aloofness seems to be nowhere about. I reason out the apartness of my Self from Nature with no success in being apart. Tired I fall into the slough of Despond.

Don't worry. Bear with the predestined impulsions. Have trust in the Holy Name. Pure Devotion is a supreme virtue, a rare achievement. Persist, and you will be successful.

But how to get rid of the mind?

You cannot get rid of it.

Then why this travail?

How could you get rid of what does not exist: The mind-stuff is dream-stuff. It never is, but always seems. Why give your thought to it at all?

What do all efforts mean?

To be effortless, to be what you are, to dwell in the unchanging oneness of your essential Self. Truth always is, never seems. God is Truth-Existence-Consciousness. Know thyself as Existence-Consciousness and you will have Bliss.

Does the road wind up-hill all the way?

Yes, to the very end.

"Will the day's journey take the whole long day?

From morn to night, my friend.

Is there for the night a resting place?

A roof for when the slow dark hours begin.

May not the darkness hide it from my face?

You cannot miss that inn."

(v)

My best beloved! God's Benediction upon thee!

Infinite Thy Mercy.

The bonds of becomings have been sundered and thou art free.
The Lord be praised ever more.
Thy labours are not yet ended.
Yes, the clouds gather again.
But they reach not the sun-lit peak. Leave the base-posts and camp upon the peak for ever and ever.
I surrendered myself wholly and absolutely to Thee, my never-failing Friend.
Surrender, as thou hast divined, is the means of living eternally in the Lord. Thus shall all debts be paid, the bourne of Time and Destiny crossed, the ceremony of Absolution completed, and the abode of Peace attained—Peace that knoweth no breaking.
What be the glories of that Abode?
So many and so various, and yet tuned, one and all, to the uncreate stillness of the Immutable One. The Sky will shine in Light Divine; the earth gleam as green as green; the rivers flow in the sheerness of joy; the hills and the trees sleep like their shadows in the depths of the lake. The world will be the Playground of the Lord, all-that-be listening to His rapturous tunes, transfixed and mute. This is Love Divine which cometh of the Holy Communion. And last, Fruition and fullness—Peace abounding, Peace here, Peace there, Peace everywhere, around and about and for ever and aye.
God be praised! How excellent His Name in all the earth.
Dwell in the house of the Lord all the days of thy life.
When do we meet again?
Did I ever leave thee, my friend? Have I not been always with thee, before thee, around thee, and in thy deep hearts' core?
Did my still voice ever cease from speaking to thy soul?
Blind, I saw not; deaf, I heard not; deluded, I knew not. Oh my Lord! Oh my God!
Peace be unto thee.
Hallowed be 'thy Name'! Infinite thy Mercy! Mysterious Thy ways! Benison Thy gifts! Service unto Thee everlastingly.
Amen.

VEDA-VANI
OR
REVELATIONS

(1)

God's will does prevail: His decrees none can escape or bypass:

(2)

The events of life flow down the stream that took its course at your birth (= Prarabdha). Accept them without regret, take heed not to force the hand of Fate.

(3)

Joys that console, sorrows that perturb, gains and losses—of the sea of life these are the waves. Fix your gaze therein and you court bondage. Withdraw your gaze therefrom and bare it to the sky; for, the more your thoughts are smitten by the Void the more will lasting peace descend upon you. The events of life, welcome or unwelcome, are guests; regard them so.

(4)

Of Fortitude comes Patience; Patience leads to Quietude. Thence springs the Healing of the spirit which unfolds the powers divine. Who but the powerful possess Renunciation? Be empty and you enter the portals of Truth. Of Truth comes Holiness. The holy repose in Charity. This is the ascending series of psychical sublimates (leading to Suchness).

(5)

Nothing liberates but the golden chains of Truth—this is the ultimate secret of life, the last refuge, the *raison d'etre* of human existence. Dispersal of ego-centric thoughts shields you from the world of clashes—clashes of Time against the Timeless. "Joy in the word, charity to all beings, service unto those that live in the Lord—these are the consummation of duties, oh Sanatana": a holy text that might be every man's rosary. Transient are the joys and sorrows of this world. Forgive and you will have charity; renounce and you will enter the innermost shrine of Truth; be pure and you will be upheld and sustained. Fortitude and indifference are protection against unrest and impurity. Engrossment in the impermanent pleasures of the senses exhausts itself into sorrow, leaving you high and dry with naught of joy—joy that is Truth leading on to Salvation. Waste not therefore the acquired merit of life by stupefying yourself with the pleasures of this world.

(6)

Do the duties of life as penance, leaving the rest to the Guide—who will protect you from all the imbalance of prosperity and adversity.

(7)

Live consciously in God with according ableness. The events come owing to the urges that initiated this life; meet them with resignation to the Guide, do your bit to the best of your ability, but give way neither to elation nor to depression.

(8)

Comprehension and incomprehension, being movements within Ignorance, are equally unhelpful. Peace transcends them both.

(9)

People in this world tend resolutely and wilfully to forsake, repudiate, disparage, dissociate, and even to denigrate by ensnaring gifts; but the movements of Nature, however deranged, are powerless to tarnish the noble of heart.

(10)

Residing rent-free in a house that is not yours, how could you avoid its distemperatures. The sole bondage of man is this house of desires, namely the body, wherefrom *deliverance* can be effected not by solicitations and inducements, but by surrender to God, and by surrender alone. Suffer the buffetings of desires without seeking their gratification, for they come of predestined necessity inducing well-being here, afflictions there. By no other means, not certainly by your puny efforts, could you attain health and peace.

(11)

He that receives the grace of God is, thus, empowered to serve the Lord.

(12)

The world is Appearance wrought by Ignorance. None that be has the freedom of will, and life's dispensations as meted out by fate have to be gone through of necessity.

(13)

Submission to the Law Divine brings supreme bliss.

(14)

Devotion to Truth leads to Sanctity; the Sanctified can win back Truth from the Clutches of Time.

(15)

Sanctity or consecration to God coupled with calmness in thought, action, and respiration, culminates in Holiness.

(16)

Always exert yourself to see through the resultant of your past actions. Look forward to the acquisition of strength, the wherewithal for the ever-satisfying service unto the Lord. In other words, resign to God; earn as your destined field of action permits, spend within your means; cultivate unruffled patience: thus may you reach the Goal. On the way, God the All-mighty will fortify you with non-attachment and help you unravel and pass beyond the mystery of life's endless becomings.

(17)

The God-ward movements of thought keep swinging to and fro under the control of Nature, so that man is enmeshed by his desires and bound by self-assertiveness to life-long activities. There is no escape from these false delusive appearances except by surrender to God. Submit yourself to His mercy with a view to being consecrated for the path of the Lord. As preordained, necessity takes its course. Nature in her prodigality does provide constant gratification to the furrowing passions; but it behoves man not to be unmindful in any circumstance of his divinely appointed end.

(18)

The word "Samsara" means the world of becomings that obscures and eclipses Being, and consists of joys and sorrows that appear on the surface of the mind (only to disappear).

(19)

Consider the sun and the moon when the sky is clear, and the stars in the uttermost darkness of the night, and how they have their being in naught but the sky and do so ever more. Dissolve the mind and all its movements in this pure and clear sky by contemplation. The more you contemplate and the deeper is the identification of your self, as of the moon and the stars, with the bare sky, the greater is your progress towards the Goal. Be indifferent to all hopes and expectations; suffer the pre-ordained flux of life to take its course; heed not its floats of gains and losses: Thus stationed you will find life's activities disappear of themselves. Then does the divine Order supervene, terminating all further needs. Desires and cravings are retribution for previous actions. As the sun and the moon remain transfixed in a pure blue sky, even so stay you moveless there by the powers of contemplation with complete indifference to the fruits thereof.

(20)

Man can have no control over the events of life till he shall have completely paid all his dues brought forward from the previous life.

(21)

Without vexation or exultation, keep doing your duties as they come to your field of action, for they come of necessity. The Guru is always behind you to protect and to save. Man in his creatureliness cannot will his experiences, not even when appearances make him think he does; for they are preordained. Why else does he not get the strength to execute what he wills to do? Try to remain satisfied wherever the Guide may have been pleased to station you. Be of good cheer, for, it is the nature of the Guide to save you from all wants without let or hindrance.

(22)

After all passions have been spent in this preordained field of experience naught remains but equanimity. Regard all impulsions as predestined, maintaining evenness of mind to them all.

(23)

Exert yourself in all circumstances to cultivate equanimity till the holiness of your perennial nature is limned by God.

(24)

Submit yourself always to the control of Patience.

(25)

The world is an Appearance causing delusion; the perceptions are a network woven by the senses. The mind takes in naught but what is perceived by the senses amidst the constant whirligig of the intellect and the apprehensions. Wherefore all is delusory that collects in the mind—dregs that it behoves none to thirst for. The perceptions are all admitted by the senses which in consequence multiply the pleasures and the pains, turning human existence into the revolving wheel of life. Always cultivate strict obedience and loyalty to the Guide; keep yourself busy doing such work as He may have set you to; be indifferent to loss and gain, attainments and bafflements; and settle down, with absorption, to the duties chalked out by Him for you, as your refuge; rest assured, the Guide in the blessedness of His nature will save you. In so far as you nurse likes and dislikes you desecrate your nature by falling from Faith.

(26)

The world is an illusion, of such stuff as dreams are made on; and all its heaped treasures are unsatisfying. If you adjure faith you are branded by the world as "fallen". All the earthly pleasures derived from your actions are a mirage, for they are not as soon as they are disentangled from the tentacles of the senses. "The purer joys seem to be like poison at the initial stage but turn to be manna in the long run". It does not therefore behove you to extol your parlous state by hankering after ensnaring pleasures.

(27)

The world is a phantasmagoria, a shadow-play of illusory figures, the spectators being duped by the evanescent joys and sorrows presented by the Showman with his three-stringed magic lyre. Thus tempted and duped they lose the power of discriminating between what is and what is not, bemuse themselves by thoughtless action, and go ever-more round and round their sense-preoccupations. The seers call this gyration the fallen state of man; wherefrom you should seek deliverance by resignation to the Guide in whose abode of peace you will in consequence be nursed like a child. So sheltered under the mercy of the Guide you are empowered to put on the shield and buckle of the all-mighty love of God which as a matter of course secures to you the abode of peace, where, after the realisation of your eternal Self, you are enrobed for eternal service of the Lord.

(28)

Nothing of the thick, earthly veil does last. The hero who can throw off the veil attains to his immortal status, where birth is not, nor death is. Of delusion is born self-will as an executive force exercised on concrete Nature, so that out of a sense of want man craves for, and enjoys, pleasure and pain. Bondage to the body is falling from Truth; repose in the indwelling spirit is Freedom. Why then this sorrowing and moaning at parting with the body!

(29)

Rouse not needlessly your self-regarding will.

(30)

Spell-bound are all the people of the world who, lured by the dead sea fruit, crave for it and grow restless. Break the spell by surrender to God, because once you are out of the magic circle you are free for ever and aye.

(31)

The world is created by wrong movements of thought. Natures' deformations appear as pleasure and pain, which, though illusory, though non-existent, do yet thrive on indulgence. Wherefore keep yourself always engaged in serving the Lord with indifference to the fruits thereof. Come Heaven, come Hell, come eddyings in the deeps of Time—all is well that comes of service upto the Lord.

(32)

Good resolution is of no avail as long as the contrary affections that emerged at birth have not wearied themselves out. The physical components are subject to forces not your own; they pale and decay under the control of the fleshy senses—always, everywhere. How could you therefore control the body? Maintain equanimity to the joys and sorrows of this life, which, pre-ordained as they are, must needs be tolerated.

(33)

Equipoised, serve time, as pre-determined by the flesh-born propensities. As soon as the term of sentence expires, you cross the ditch of creatureliness by casting off your corporeal shroud and enter into angelhood with powers to serve the Lord eternally. Thus do you attain to that holy communion where existence is unceasing adoration. Whatever be the circumstances and the objects under whose control the mind and the intellect become restless, guard yourself with patience by gradually increasing your efforts to master them; if you do so you cannot fail of your purpose.

All the mental dispositions of content and happiness that people cultivate are temporal, impermanent, illusory. Always surrender yourself to the Lord and to Him alone; aspire for ever without turning your back in despair—this is man's most sacred duty.

(34)

This is the primordial delusion—that life does ever go round and round with its risings and settings: You can rid yourself of it by increasing trust in God; in other words, by patient repose in the ultimate Ground and Substance of Being. Shed all your graspings and aversions, because under the miasma of desire the becomings do but increase and multiply. This process can be terminated not by religious rites and sacrifices but by faith in, and surrender to, the Almighty Lord. Crave not; patiently aspire; be steady in God-consciousness by repeated efforts: Thus equipped, follow the directions of the Guide in seeking Truth to the best of your ability. Thiswise will the truth-apprehending intellect gain in power and light, dissolve cravings and desires, and secure consummation of all wishes by unfolding divine Joy.

(35)

Fidget not nor shy at the destined events of life. Go through them with unflinching devotion to God, which will deliver you from the residual urges of the will-to-be (accumulated and accumulating) and lead you from joy to joy till you become a wave in the endless sea of peace. Do you therefore face the facts of life with patience, exerting yourself always to develop the powers of walking the path of the Lord, the path of devotion and service.

(36)

He that rests in God will have Salvation added to him. The grace of your Guide will be stimulated in you if you try your utmost to realise the Divine in your actions. The games and occupations of life take their direction from the individual urges which have been derived from the varieties of materials constituting corporeal existence, that ends not except by repose in God. The Guide has set you to such duties as accord with your nature. Discharge them as best as you can.

(37)

The world is a delusion, and the self-assertive instinct an obsession. The more of egoism in you the more your wanderings in the magic circle. Fate releases pleasures and pains which, welcome or not, are both a veil of Nature obscuring love of God. The activities of life, right or wrong, stand in the way of the soul living in God. Ignorance is the workshop where are born the first stirrings that well up into a three-coloured stream with waves of attraction and repulsion over which man has no control. Out of the ego-centric combine naught comes but wishes which manifest themselves as the life of cravings. When the wishes cease to be and all lustings are at rest man resides in the city of God.

(38)

That man in his creatureliness is without any power is an axiomatic truth. The more of self-ness in your sacrificial rites, the less of God there is in them, for your earth-bound ego brings them to naught. To live in the way of the Lord is therefore the only self-vindicated duty of man.

(39)

If man communes not with Truth, he is guilty of betraying the indwelling spirit that he calls his 'self'. Practise with courage, here and now, the ten methods (dasha-sheela) of self-purification for eternal salvation. Try not to cheat fate of his dues.

(40)

Life's experiences come inevitably from previous actions and cannot be overpassed in any way whatsoever.

(41)

The world is like a dream where people are embogged by their illusory ego-sense, and wherefrom they are saved by single-minded devotion to the Lord.

(42)

Maintain a dispassionate attitude to what you must needs go through in life under the compulsion of destiny; and keep exerting yourself all the while to do the duties assigned to you by the Guide, so that, having submitted yourself completely to the divine Will, you may cast off the fleshly malison and attain to the right of serving the Lord everlastingly. God is beyond the dichotomy of valid and non-valid, good and evil. If therefore you resort always to the mercy of the Guide and keep yourself constantly engaged in devotional practices, God will incontinently remove the obstacles to your salvation.

(43)

The more you devote yourself to God the more will the eternal powers unfold themselves within you. Patient resistance to the impulsions of the will gradually transforms all sense of want into the fullness of Being. Always find out your own failings for their rectification. Ignore the failings of others lest you should soil yourself by the mal-direction of self-interest. Man is helpless with regard to his behaviours which, in reality, are predetermined. He has his debt to pay and the payment should be made in the manner as arranged by fate.

(44)

Of ignorance are born the world and its joys and sorrows. Resist not, but be docile to Destiny, exerting yourself the while to serve God with unfailing devotion. Cultivate unceasingly the means of reaching the Goal, with indifference to the breakers of desire which appear owing to the dynamism of Nature only to disappear. The mind is constitutionally restless; submit yourself not to its waverings, but devote yourself to the practice of spiritual exercises which are your unfailing companions on your way to the city of God. Serve the Lord with according ableness and He will save you in no time from the phantoms of the World-Illusion.

(45)

As the sea heaves towards the full moon, even so does the soul in love and adoration to the Lord. The sweets and the bitters of life, if offered as homage unto Him, are transmuted into Powers which manifest themselves as an insatiable longing for the Divine —a longing that is never satisfied. This is divine love. Where content is, equipoise there may be—but not divine love. To the true lover of God, all the innumerable treasures of satiety are as naught, though they are zealously sought by the deluded people of the world. The way to the City of God is overgrown with the nettles and briars of Destiny. Those that have fully paid off their debts to Time by subjecting their flesh to its ills but surrendering their soul to the Lord are the path-finders, for they have marched to eternal Salvation by faith and adoration.

(46)

Life is infatuated wandering in delusion under the control of predestined forces. Wrested thus from his status in Truth by the brood of desires, man cannot stick to his field of action except by patient endurance. The temptations, together with their parasites, pollute the mind of man who, so conditioned, plunges into the sea of endless wants and goes on tumbling on the protean waves of content and discontent. He entrenches himself in delusion to get rid of delusion by having abjured, or failed to abide by, self-abnegation. The result is that he is sentenced by Time to undergo recurring terms of birth-and-death and all the harassment of worldly pleasures and pains. Utterly bemused by the lure of instant joys, he loses his touch with the moveless Being, forfeits his essential nature (which is to love the Lord) and deceives himself with sanctimonious substitutes like the monkish garb, the Rosary, askesis, self-indulgence—all subterfuges. Always try to devote yourself to the Lord without any ulterior motive whatsoever; this is the only sacred duty of man, the ultimate means of salvation, and the one divine instinct of life that satiates not but always sanctifies.

(47)

God is ever awake in all the three worlds, interpenetrating them in each and every part. Man loses his power of discrimination, and fails in his duty to remain God-conscious, owing to his creaturely selfness driving him towards self-assertive activities and consequent gratifications. Hence, the different forms of bondage of animal and plant life. Seek Him therefore night and day with conscious efforts.

(48)

Egoism stands in the way of progress towards the goal, though it appeases the mind with pleasing but short-lived deformations of nature. The path of single-minded devotion to the Lord has been blazed by the great devotees of the world, the aspirants to the Life Divine. Follow this path which alone, and no other, can lead you to the journey's end.

(49)

It is not given to man to be in good spirits as long as the contrariant life-forces released by destiny have not worked themselves out. Worry not, for the entire cycle of past-present-future exists in the cosmic Being.

(50)

All the affective ideas and vacillations that come from fate and are controlled by self-will are mental formations and are, as such, illusory. The more you train yourself to meet them with patience and fortitude the more will you be released from predestined urges, till you are in the long run reinstated in the purity of Consciousness. Once there, you shall have ended all bondage and secured deliverance from all further terms of delusory imprisonment.

(51)

Seek freedom from all wants and deprivations by bearing with Fate stoically.

(52)

Lord Krishna did not order his children and the other members of his family to deny themselves the pleasures that nature provided. As a matter of fact they pursued the activities which their impulses were prone to, and in due course they attained salvation. For this reason—they had shed selfness by virtue of their knowledge of Krishna, the Lord of all activities. This is the means to the desired end. Though of impure conduct, a man is sure to have eternal salvation if he knows the God in him to be the doer, and all his corporeal movements to be the fruits of Destiny. If, on the other hand, he assumes self-will and acts, right or wrong, for self-aggrandisement, he enmeshes himself in selfness beyond all hopes of release. So you court failure when you go about your work with preferences and aversions. Let the pre-destined forces (of which you are only the watcher) run out through the senses; swerve not from patience, submit yourself to the Guide; and live always in the presence of the Unmoved Mover. There are however hungers that overpower: there is no harm in satisfying such.

(53)

Man is bound by the ties not of wedlock but of cravings. Brahma, Vishnu, Shiva, and the other gods lived a married life. As the Elders say, as you have sown so do you reap.

(54)

Man seeks children for the satisfaction of his parents. It is therefore the sacred duty of all children to fulfil the wishes of their parents.

(55)

Man is harassed by profit and loss which are derived from the subject-object relations. He that does not has no wants.

(56)

Creatureliness is manifested by the becomings. The Being of all becomings is God.

(57)

Faith: "Those who serve God with single-minded devotion and are ever in tune with Him are sustained by Him with regard to spiritual attainments and progress."

The faithful seek, or think of, or need, naught but the Lord, and the tempting power and pelf of the world are to them worthless baubles. This is being faithful to the Lord. By ceaseless contemplation of the God that resides in the heart of man he partakes of His divinity wholly and completely. Adore that Lord, the Creator, the Preserver, the Light, the Refuge, the ultimate Reality, for thus do you keep the fire of your faith ever burning. In other words, seek the One and none but the One as your Lord and God.

(58)

God who is Bliss keeps pouring joy upon man in spite of all his flutterings in the world of delusion.

(59)

It is the nature of man during his corporeal bondage to try to evade sorrow; for God in His bliss resides in the heart of man, though in his ignorance and selfness he thinks and feels otherwise. He should therefore try, as best as he can, to protect himself from sorrow with his last breath.

(60)

All becomings are born of Ignorance, fraught with errors, mere aberrations. Deliverance therefrom cannot be secured except by faithful service unto the Lord—the only occupation which should always keep you engaged so that by His mercy all your unrest, delusion, and wants are quickly removed and you are wrapped in everlasting joy.

(61)

The world is born of Ignorance. Joys and sorrows constitute life here; they come from the chain of birth and death, and of actions good and evil, as determined by Fate. Ceaseless devotion to the Lord is the only means to the ultimate fulfilment of creaturely becomings, the termination of the birth-and-action series and the attainment of eternal salvation. Self-will drives man to activities of which the temper is determined by the varying impulses; egoism degrades by causing the dazed identification of the self with the non-self. It is the sacred duty of every man to undo this knot of self-nonself by taking his orders from God and completing his divinely appointed task for the satisfaction of the Great Task-Master.

(62)

What is right and necessary is to be in tune with God, so to terminate all involutions. Self-willed action is responsible for an everlasting union (of self and non-self) and consequent degeneracy through birth and death and lusting desires. Cultivate self-naughting by resting in the Oneness of Being, and you will attain supreme bliss. Nothing happens except by divine mercy, which should therefore be always waited upon with expectant awareness. Nature (=Earth) is Mother; Aspiration (=Heaven) is Father; of the marriage of Heaven and Earth is born the individual soul (psyche). Realise this essential Being of yours as a nursling of Earth shining in the pristine of glory of Heaven. In this state all movements are of joy, sprung from joy, appertaining as they do to the joyous soul born of Joy. For the Son is no other than Being, or Self, or God, assuming a vesture. Do you therefore always cultivate the companionship of the saints so as to attain in due course your eternally blissful status in the Divine. Shun self-regarding thoughts; desire is the only cause of bondage.

(63)

Free-will is a great force which man in his ignorance parcels out into diverse channels, the consequence being bondage through involvement in wants and craving for the fruits of birth-and-death and pleasure and pain. Unable to disentangle himself, he falls a prey to the recurring process of decrepitude, disease, birth, death. Thirsting for joy, he gets besotted with the six liqueurs; yearning for rest, he strays from the path of loyalty to the Lord, or suffers from the dispossessions of his fallen state. So break with your other loyalties and take refuge in single-minded devotion to the Lord.

(64)

There is no special need for making the mind still, for it is so by nature. But tied to egoism, it gets ruffled by the restless desires which carve out its unity into the many egoistic adjuncts, with the result that man is enamoured of the prospects of happiness, seeks it by his manifold activities, but is rewarded with agitating mishaps. The more you take refuge, and lose yourself, in unswerving devotedness to the Lord and pray for love divine by seeking to be forgiven the sins of your actions, the more will you retreat from creatureliness, or, in other words, from the jolts of circumstances, and the mind will withdraw from outwardness and return to its restful normalcy, offering you greater joy than could ever be derived from sensory perceptions.

(65)

Many are the paths in the world that lead to salvation. Of these two are more direct, though none is effective unless pursued with single-minded devotion. The first is that of bearing with the forces of circumstance by self-naughting and the second is the incessant and undivided aspiration to God for His presence, day and night, in all conditions of life, by the contemplation, as when enamoured, of one of the following modes of divine sportiveness—God the Lord, God the Friend, God the Son, God the Lover. Pray for the grace of God by seeking pardon of heavenly spirits, and all created beings, human and animal. These are the two paths of deliverance from birth and death on to holy communion with God.

(66)

"On the quiet shores of the river of divine longing (=the Jumna) does the eternal Gardener dwell everlastingly." The Holy Name, recited quietly and uninterruptedly, stills the mind for the appearance of Him that the Name stands for; then is felt the Presence with consequent victory over the senses. By constant practice keep yourself away from such quarters as the senses draw you to, and thus be established in quietude. Whatever the perturbations be, try to hold your mind in peace; howsoever it be pulled by the senses towards tempting objects, control it gradually forcing it back to quietude. This practice does not become effective unless pursued in solitude. And beware of small talk, for it breeds too many hindrances. Try again and again, all the day through until you sleep in the night, to repose in quietude. With the appearance of the ever-silent Consciousness you shall have eternal blessedness added unto you. The practice of quietude is a practice to dwell in the Oneness of Being. Joyous repose therein is Majesty; constant organisation and deepening of that status is Blessedness; to remain fixed there by the banishment of all mentations and mental urges is to be in Divine Unity; thirst for and increasing aspiration to this estate is spiritualisation; to be ever in quest of this Goal is Devotion.

(67)

Do not idle away your time by taking things easy.

(68)

The one thing needful in life is ceaseless devotion. Suspend respiration as long as you can with ease and without breathlessness, and practise meditation, repeatedly and uninterruptedly, on the streak of lightning that shoots from the rectum through the spinal chord on to the crown of the head. The mind will in consequence be tranquillised.

(69)

If you act with resignation to God, the forces of destiny will go over your head.

(70)

Man looks before and after owing to having been enmeshed in the net of egoistic becomings.

(71)

Man suffers from worrying thoughts by yielding to unnecessary misgivings. The more you are divested of things the more steady will your peace be in the long run. Try to surrender yourself completely to God. Such duties as present themselves to you have to be completed. Shun all worldly thoughts and meditate on God as opportunities and circumstance permit. Effort should always be made to rise to God-consciousness by the annulment of egoistic self-will.

(72)

Shun fruitless thoughts and bear with all life's buffetings: There is no deliverance as long as there is greed and other desires. Do your duties without regard to victory or defeat, gain or loss, pleasure or pain, good or evil, right or wrong; and devote the rest of your time to removing the error of self-will. When you have no control over your own body, how could you have control over wife and children, brothers and friends?? Having thus cleared the field with discriminating thoughts, keep reciting the Holy Name by concentrating the mind not on the outward breathings but on the inner respiratory process. Avoid small talk; be calm of body and mind; and give such time as you can to the conscious recitation of the Name; if you persevere in this practice you will know in good time the true nature of Cosmic Energy.

(73)

The world is a delusion. People waste their time in fruitless musings; which really is bondage. If you cultivate non-attachment you can deliver yourself from the destined terms of bereavement, sorrow, and afflictions.

(74)

Keep your essential nature at a safe distance from the fatal poison of worldly pleasures so that the road for your future welfare may be easy and clear. That you are an occupant of the House of God is your great dower; everything else, here, there, and everywhere, and at all times, is an indubitable prisonhouse of sorrow. Death by embracing your essential nature is to be preferred to alienation from it and consequent ruination—so says the Geeta: how true! Right conduct is supreme strength. A little of endurance makes for endless joy.

(75)

As the world is delusory it fascinates by false appearances. Give no thought to it.

(76)

Keep the intellect firm, resign unreservedly to the Guide, and do your duties as they come with courage. Rest assured, the Guide will see to your well-being.

(77)

The less of paraphernalia the more of contentment. God is where none be: He shines in naked solitariness. Obscuration (of that Light) is the primordial delusion.

(78)

Joy always to act the Law as laid down by the Guide. He will see you through all calamities on to unfailing prosperity.

(79)

The world is born of Ignorance. Living in God means the transference of will from self to Him that directs the self from within the depths of the heart. So, take resort to the Law, as laid down by the Guide, with complete resignation to God, and conduct yourself so as to remove all worldly hindrances by the payment of all debts incurred here or elsewhere. Rest assured, God will in no time lift the veil of your ignorance, make you pure and free like the Pandavas released from the shackles of the Kurus, end your sorrows, and lead you to Supreme Bliss.

(80)

The mind can gradually be controlled by the practice of some spiritual exercise, though a better method is the complete surrender of one's self-willed activities to the Guide who will surely protect you in all circumstances. Both the methods are fruitful.

(81)

The Guide's Mercy is no other than God Himself. Always try to hold yourself in patience.

(82)

Patience is a virtue of ends, acquired by much merit and austerities. If patience tarries, cultivate quietude. What manhood is there if you renounce work but entertain its associations through the senses? In this world of Ignorance pleasures and pains, temptations and mortifications, and similar other pains, appear as in opposition to each other. The Vedas have shown the way out by revealing the Laws and the Word—the Laws which govern the Universe, and the Word as goodness, quietude, freedom, and splendours, to which the world is tied for conscious growth into Life Divine.

(83)

The more you bear with the buffetings of this delusory world, the more secure will you be in your progress along the eternally benign path to Grace. All man's creaturely doings pass away; to discard them is to serve God. Give no thought to life's dispensations, but see them through with quietude. Try your best to cleave to the path shown by the Guide with complete resignation to Him.

(84)

None in the world is truly yours except the Guide who does always protect you and to whom therefore submission is a prerequisite to consecration. Stray not from that path. The world is all caught in the net of delusion; the meshes of infatuation are everywhere; instant joy is remote poison. "No power be but of Truth; no law but of renunciation; no word but of the Guide; no duty but of submission to the Guide's law; no wealth nor deliverance, but through the mercy of the Guide." "Death in pursuit of one's essential nature is better than the acceptance of an alien nature, which is certain peril"—so says the Lord. "The Guide protects (the resigned) from the curse of the anchorites and the divinities and from fear of dire, inevitable death"—Goddess Parvati was thus instructed by Lord Shiva. If you have faith in this you shall have saved yourself from spells and allurements, from the trouble of having to go to the mountain: the mountain will come to you with the blessings.

(85)

Always recite the Holy Name: the Name, alone, will remove all your wants and make your mind still.

(86)

Aspire always to be in the presence of the Guide, nursed like a child in His lap, enjoying His nearness in the desired abode of peace. What fear is there for one under His protection?

(87)

With the mind fixed on God keep reciting the Holy Name unceasingly.

(88)

Always do your duties, as they come, with non-attachment. Keep yourself constantly engaged in the pursuit of duties assgined to you by the Guide, without indulging in empty, insubstantial, and momentary frivolities, pleasuresome though they be. Abjure not the purity of your self for the sake of passing joys which in reality are irksome and inane. The impulsions of life should always be met with fortitude. Pay no heed to the virtues or failings of others; partial views tarnish the soul with self-willed assertiveness. Shed egoism by self-examination, reside in the purity of your self and obey its directions; as a result you will obtain salvation and eternal rest in the bosom of God: If you can fortify yourself by demolishing all doubts and misgivings, supreme bliss will possess your soul.

(89)

Be always firm. The vision of God is granted to the mind that is still. Content and discontent are due to the desires which perturb the mind. Act your part in life with unfailing resignation to the Guide who will see to your deliverance in the ripeness of time.

(90)

The results of action are inevitable and can in no way be avoided, in spite of the fact that the world is all illusion (for the illusory scheme has its own inexorable laws). There is no place but is lighted by the Eye of God. Mind, intellect, thoughts, perceptions, all shine in His Eye and can never get away therefrom. Laws, duties, possessions, all that appear and disappear, are permitted never to be blacked out owing to their respective forms existing in and shining by His Light. People must of necessity have immediate experience of their mental constructions, however infinitely variously they might be projected by the illusory mechanism of the Universe. Verily the One alone, the Absolute, is. Amen.

(91)

The Guide bears all burdens, and will do so. You need have no worry in that regard. Do what you can; don't what you can't; but try always to have single-minded devotion to Him.

(92)

Pleasure and pain are both a bondage, for they obscure the power of discrimination. When the sense-pleasures disappear with the dissolution of the mind, then does appear endless and immutable bliss. So, always aspire to supra-sensuous joy by cultivating indifference to the forces of sensuous joys and sorrows. Good and evil, pleasure and pain, content and discontent, are all mental delusions. Take refuge in the Guide; be patient with the distractions of elation, depression, sinfulness, remorse, doubts, and misgivings, and keep doing your duty with detachment: rest assured the Guide will deliver you from all disharmonies.

(93)

Be always calm. Practice in calmness secures freedom from the world of becomings.

(94)

Rest assured: persistent spiritual exercise removes all distempers, purifies the body, mind, and heart centres of consciousness, and secures supreme bliss. The Holy Name is the treasure of all thoughts; Lord Krishna is incarnate Consciousness-Bliss. The Name and He that It is for are one—eternally pure, eternally free.

(95)

The immanence of Being in the becomings can never be withdrawn. The wheel of world-delusion has been revolving for ever and for ever. When selfness steps in, fullness goes out.

(96)

Always recite the Holy Name by surrendering yourself completely to God: the Name, alone, sanctifies and saves. The pleasing or painful experiences come by appointment with Fate and should not therefore be worried over. It is Fate too that urges man to attain his spotless spiritual estate by cultivating selfnaughting. The abode of eternal bliss is reached by the calm intelllect—that bliss which looks with equal dispassion on pleasure and pain.

(97)

Absence of perturbation is the essential nature of the soul; all that happens is due to Destiny. Patience alone ensures future well-being in abounding joy.

(98)

Persevere in dedicating yourself to God and you will in good time be installed in peace. Worldly enjoyments and sufferings are ordained by Fate and experienced through the body. Jealousy is a fool's treasure. The fated movements of the body and the mind causing pleasure and pain constitute the knowledge-ignorance complex of creatureliness. Deliverance from the world-phantasm comes only of surrender to God, though the physical and mental fevers persist till the dissolution of creatureliness into its cosmic elements at death. According to the temper of the humours are generated the mental conglomerates, such as tolerable and intolerable anguish, pleasure and pain, merit and demerit, virtue and vice. This is Destiny, of which the forces become extinct only by attrition. So live your life with resignation to God and disregard to merit or demerit, virtue or vice. Bear with what is destined, and you will at death attain rest in God, as assured by your Guide: a certainty this. Ignore mental oscillations, favourable or unfavourable, and live in selfless passivity.

(99)

See through life's dispensations with resignation to God; the more you can let alone the destined pleasures and pains, the more you will be drawn to Him. The one sacred duty of man is to live in God by reciting His Name—such recollection destroys the creaturely instincts and pictographs the path of deliverance.

(100)

Do what you would with calm conviction. Indecision leads you nowhere. Stick to one thing, whatever be your choice.

(101)

Salvation is adoration of God, of which the means is devotion, so single-minded that faith in its adequacy is enough to dispense with all Vedic rites and ceremonies. The more you chasten yourself by complete surrender and willing consent thereto, the more will your purer instincts assert themselves. Then will come faith, aspiration, divine longing, love, and divine love, one after another. Then you will realise the object of your seeking by immediate experience. The man of realisation transcends subject-object knowledge and enjoys Divine Play by rippling over in the ocean of his own Being—the ocean of Love that dances eternally. This is divine worship; deliverance from the world forces acts as an aid to the attainment of this state by fortifying the seeker with patient aspiration. Adore God every moment of your life. If you persist in your endeavour the Guide will invest you with all the power necessary for the realisation of eternal bliss. He, and He alone, will save you.

(102)

In this world of delusion the net gain is the credit balance of fortitude and patience against nagging Fortune—the which is come by free will. To avoid duties because they are irksome and to accept them because they are pleasurable are both wrong. Man's ties with father and mother, brother and sister, house and homestead, neighbours, countrymen, relatives, near and distant acquaintances, friend and foe, good and evil, are all debts incurred from actions as determined by Fate. The question of individual responsibility is irrelevant in that everyman is bound by debt owing to the stage of resultant good and evil having been set by Fate. Bear with all these irritations as best as you can. The creditors try to realise their dues, each using his own tactics. What good depriving them of their dues by retirement into the forest or even under the gravestone?? If unpaid, the dues are carrried over for realisation, by instalment, from birth to birth, ad infinitum. Even the repetition of the Holy Name, austerities, unitive practices, and rites and ceremonies, when resorted to for avoiding the dread of harrowing fortune, would swell your debt by compound interest, instead of releasing you from the debtors' prison. With your conscience clear, try your best to earn and spend according to the demands of the times and the needs of your family and to keep doing your duties with unconcern about the result, favourable or unfavourable. In betwetn, make time to recite, according to your ableness, the Holy Name of your cherished God-head. Thus will your devotional practices bear fruit, leading you to eternal freedom. Incessant penance is the practice of Patience for complete detachment, which is the means to deliverance from the body. So affirm the Holy scriptures in respect of sages, saints, hermits. The Allmighty God does bear with all, showing neither indifference to nor displeasure with any; hence He is called His Majesty the Lord. His devotees gather strength from Him in this wise (by living in His unity with all). If aloofness is sacrificed for attachment, man is harassed by being thrown amidst the waves of delusory involvements, caused by the clashes of creatureliness, so that he must needs have pleasure and pain from the experiences, good and evil, as released by Fate. And from such God recedes far away.

(103)

You should resort to some means of earning, by seeking employment or by shop-keeping, with a view to maintaining your family properly. This is necessary if, with resignation to God, you would cross the sea of life. When you succeed in working out your destiny in your allotted field of action without looking forward to any other patron, you shall have done with creatureliness, and after death angelhood will be yours.

(104)

God is always with His devotee; He goes away from him not even by a step, nor even for a moment.

(105)

Shirk not the fruits of your predestined nature. That Fate is the ultimate arbiter is a consideration of immense power. Be content with what you come by through your best efforts. Right conduct is to cultivate patience, leaving everything to Fate.

(106)

Immerse yourself in divine recollectedness—the longer the better—giving the residual time to doing your immediate duties as best as you can. Have faith and rest in the Holy Name: it will bring you absolution. Cultivate calmness of intellect by patience.

The intellect, if perturbed, gets refracted into harrowing thoughts. Try always to remain calm.

(107)

Whatever be your offerings unto God He accepts the same with pleasure. This truth is not realised owing to the time-imposed obsession of selfness, but it fully flashes to one who has naughted his self, owns no lord (but the Lord), seeks no refuge (but God), and surrenders himself to none but Him. Love of God with indifference to all else does reveal all the divine, esoteric truths. Wherefore any homage that the devotee offers unto Him with meekness of spirit is accepted by Him with divine pleasure (winning benediction for the devotee).

(108)

If you seek God you must turn your back to all petitions of selfness. Be not annoyed at the circumstance of birth, which, with its social environs, has been determined by Fate and the chain of your Karma. Do you patiently consecrate yourself to God; bear with harassments and irritations; shoulder all responsibilities regarding parents; and in due course you will be released from the body and the hankerings connected thereto. When the hindrances are all removed you will be one with the eternal sea of rippling joy. He that is loved by God is faced with trying circumstances, which therefore should be accepted as all for your best. Try your utmost to give satisfaction to your relatives, without being irritated by their conduct. Recite the Holy Name whenever you can make time—preferably with a sense of His nearness, which is the means to enjoying His Presence.

(109)

What is God like? As you think Him to be. The glass of the mirror reflects such faces, good or bad, as are presented to it. The sun remains unaffected by the clouds that obscure it from our view. If angry clouds break upon you, know them to be so owing to the coloured glasses through which you look at them. As you think, so do you see. Why then be afraid? You will enjoy complete detachment only by entering the House of God through

Patience—there is no other way out of the afflictions of life. Wherefore keep serving the Lord with evenness of mind to all worldly objects.

(110)

It is no good worrying over what has been ordained by Destiny. Recite the Holy Name day and night and the Lord will deliver you in His mercy. Pay no heed to the right and wrong of others, who derive their merit and demerit as their portion from Destiny, not from any person. Fate rules everywhere. The one thing that never fails you is the Holy Name of God.

(111)

If the Supreme God is worshipped, the subsidiary gods are satisfied as a matter of course. Rituals of pomp and circumstance are always defective. God has pleasure only of pure devotion—the pride of power and pelf touches Him not. In this world of ignorance, spiritual exercises fail of securing His grace owing to divine longing being obscured by the inebriating sweets of worldly riches. The one thing needful is pure devotion—the first step to divine longing, without which the realisation of God is impossible. Love of God is the ultimate end—recked not as long as man in his self-will floats about in the sea of becomings. Recite the Holy Name day and night. Constant meditation on the being and nature of God purifies the body, mind and intellect, but ushers in divine longing, which transmutes into divine love. God is realised not in meetings and festivities, but in and through divine love.

(112)

Right endeavour is the greatest virtue in the world. Shun self-regarding infatuation. Build up your destiny in the plane of disinterestedness, earning the while your living by honest work. Whatever you do, do with mindfulness and without distractions. Pay as much heed as you can to the realities of the world. The rolling stone gathers no moss. Do your duties attentively, devoting the rest of your time, as well as you can, to God-recollectedness. Or, (if you have the urge) renounce everything, and with determined and constant endeavour increase your otherness by reciting the

Holy Name. Your daily bread will come of itself if you can devote yourself wholly to the service of God. Or, you can join the order of the monks. Deliverance from the world comes of single-minded exertions, pursued in one way or another. Remember God as circumstances permit ; remember Him always. And for discharging your duties to family and society earn your pittance according to your ableness.

(113)

Man left his primal estate in quest of el dorado of happiness, with the result that swimming in the sea of sorrow and tossing like a float on its waves he sinks again and again with the growing burden of sorrow on his back.

(114)

How deluding the world is! Mad after ephemeral possessions, people pursue good and evil only to involve themselves in endless wants and to wear garlands of ego-thorns.

(115)

Peace emanates from your essential being. The forces of Karma exhaust themselves not by the rejection or acceptance of its painful or pleasurable fruits but by your facing them both with sustained fortitude. The summum bonum of human existence is to be patient with all the forces of life.

(116)

All peace to him who lives in God with resignation.

(117)

Fate is the ultimate arbiter—so say the scriptures.

(118)

Be faithful to the Lord, and all your wants will be removed. For, He reveals Himself to the consecrated in spirit.

(119)

Work with resignation to God: His decrees are inscrutably subtle.

(120)

Inexorable are the dispensations of Fate—who can wish them away? None indeed.

(121)

The world is a delusion, full of wrong movements of thoughts. If you brave the turns of fortune with non-attachment to the fruits thereof and resignation to God in all circumstances, supreme bliss shall be yours. Than God there is none in the world who is nearer and dearer to you—if you cherish this thought and persist in serving Him accordingly, divine power will descend upon you to deepen your devotion unto Him.

(122)

The world is a delusory mantle of pleasure and pain, worn for births and deaths, as determined by Destiny. Equanimity in all circumstances unfolds fullness of joy. What indeed can stand in the way of Destiny? If you do your duties with resignation to God and non-attachment to the fruits of action, God will deliver you from the clashes of good and evil.

(123)

There is no reason why one should suffer, physically or mentally, in maintaining one's family and taking affectionate care of its members.

(124)

As long as one is subject to Destiny one cannot escape its dispensations.

(125)

Holy Name (Nam) and Form are not separate entities; where the one is the other must needs be.

(126)

Essential Being is well-being; deviation therefrom is ailment. Birth and death persist as long as health is not restored.

(127)

Messages are always received through recollectedness—certainly not by way of letters which are awaited owing to ignorance.

(128)

The Holy Name of God is the only Truth and the bestower of all joys.

(129)

The physical components, made by the wheel of Fate, are beyond one's control. They remain assembled (into a unity) owing to predestined forces and follow their own instinctive urges.

(130)

Where the Kingdom of God is, the clashes of pleasure and pain, content and discontent are not. Spiritual experiences derived from askesis are nothing but the prismatic colours of Nature, mere refractions. As excess of still radiance gives rise to pleasurable states; that of tremulous radiance to ruffled active urges; that of dull radiance to wants, depressions, aberrations, and similar other distempers. So, always have faith in the pure, white radiance of the word of the Guide, so that, all refractions coming under your control, your ultimate nature may be revealed unto you, which is to love the Lord evermore. To God all the refractions of Nature are a play divine.

(131)

Faith, devotion, and love are adequate means of serving the Lord, and need no supplementing with occult formulas or ceremonial paraphernalia. The heart opens not to joy except through the grace of the Guide. Not to speak of man, even Daksha, the liege-lord of created beings, failed to complete his sacrificial rites owing to self-will having been used as the instrument of action. Even spiritual exercises like holy recitals cannot be effective without self-naughting. Man's release from the clashes of life's drama is consolidated according to the resoluteness with which he can follow the Word of God, recking naught of pros and cons. To surrender to the Word is to be immersed in the deeps of supreme bliss. Do when and what you can, remembering that your Saviour interpenetrates all the tabernacles in the oneness of His Existence-Consciousness.

(132)

God ordained that man be installed in the long run in his eternal status of Freedom. It is God's grace that the spirit of adoration has been bestowed upon him as a means to that end, as an everwakeful mentor leading him on to the Goal without interference from the decreed fruits of rituals which, day in, day out, he enjoys because of what he owes to Destiny. Destiny is the agent which causes the mental and intellectual oscillations.

(133)

The forces that the body belongs to would trim it up as they please and permit of no interference whatsoever with their authority as long as they house you therein.

(134)

Know that everything is due to one's Destiny, which cannot be altered by pious wish and must therefore be tolerated. Lust and other desires are but surges of the vital soul. The more you stop its quiverings by the calmness of intellect the more will your accession be hastened to the eternal status of supreme bliss. Always try to live in the service of the Lord.

(135)

Pros and cons and looking before and after have no place where loyalty unto the Lord is concerned. All things mundane are a clash of good and evil, of the light of knowledge and the darkness of ignorance, which have constant sway over man who suffers from unease by permitting of the display of pleasure and pain on his mind and in consequence succumbs to fears and pines for relief therefrom. Reality perceived in one way is sorrow, perceived in another way is pleasure, each being a name-and-form of the same (name-and-form-less) entity. Asleep you know nothing; awake you know all things. Knowing nothing and knowing all things belong to the same category (of Avidya, Nescience), each being identical with the Ground (namely, Existence-Consciousness, which appears now as nothing and now as all things owing to primordial Adhyasa).

(136)

The world is a magic show, run by the cosmic forces which admit of no individual freedom of action.

(137)

All the scriptures of the world point to one single duty:—Hold fast to the golden chain that binds the world to God. They have therefore laid the law that wherefore man makes himself wholly ineffective by the assumption of self-will let him live by self-naughting. Why then have worries? Be not elated or depressed by the fruits of action; to be so is to invite further involvement with a lease of life to Nature's veils that in consequence grow in density. Try therefore to resign yourself to God so as to be determinedly independent of all extraneous aids. The more you live in God the more will your heart be pure and joyous, with consequent depletion of the fruits of action, which appear as the conflict of pleasure and pain, content and discontent, good and evil, and envelope you with Nature's veils. God is eternal; even so is His playmate. If association with more or less enduring objects produces more or less enduring satisfaction, why then should companionship with the Eternal not produce everduring satisfaction? Considerations of permanence and discrimination and their absence are born of the dichotomising intellect and disappear where the dichotomy is not. Let be what be. Submit to the award of Destiny with a view to cultivating Patience; thus will you earn your release therefrom and admission into the supremely blissful estate of love divine—the be-all and end-all of human existence. All worldly losses and gains that accrue to you are nothing but a travail as predetermined by Destiny.

(138)

The emotions related to the pleasure principle are also illusory. Divine love is outside of their purview and cannot be obtained except by single-minded devotion to the Lord.

(139)

Work performed under the impulses of Nature produces welcome and unwelcome results like gains and losses. Clouds of unknowing make us happy and unhappy. This show of every-day experiences is run by the impermanent forces of Destiny. Meetings and greetings and similar events just happen to fall to one's lot, but cannot be ordered by individual efforts.

(140)

Submission to the unpredicable Being is the supremely sacred duty of man.

(141)

Do your duty, being content with whatever be the colouring of the cloud that you are under at the instant. Merit and demerit accrue to you if only you entertain self-will.

(142)

Inaction is the essential prerequisite for divinised action. God is realised from the conviction that the one thing needful in life is to realise Him—Observance of Vedic rites is irrelevant to the purpose.

(143)

Keep doing your duties properly. The completion of "quiet work" with non-attachment is the only passport to the City of God, which is supreme bliss, and needs no rites and ceremonies to be performed. Only, one must bear calmly with what Destiny offers.

(144)

Always try to live in Truth according to your ableness, without overstraining yourself.

(145)

When health fails, right thinking loses its effectiveness, the mind refuses to be silenced, and peace goes by default. Transgression of Law is sin; to be always near God is peace.

(146)

Do not worry over the destined fruits of action. To be able to joy in all circumstances is the *summum bonum* of human existence.

(147)

To cultivate and consolidate Patience without wincing at what the wheels of fortune bring in the course of their revolutions is to worship God—so affirm the great saints. Rites, ceremonies, austerities, charity are rightly performed only through the practice of Patience and calmness. God is the same to all and has neither preferences nor aversions. The knowledge of this sameness in all circumstances is the knowledge of God. When this realisation unfolds itself, one attains one's true estate and becomes free. If, however, you observe rites and ceremonies under self-willed fluxes, your hope of being drenched in undying happiness will in the long run be rewarded only with discord and bitterness. Maybe, you will have quick-begotten content which, on being lost, will add to your sorrow. Such gains and losses belong to the destined process of becomings; so (ignore both and) hold fast to Him that never fails but always sustains.

(148)

Self-will, action and its results, virtue and vice—none of these was created for the soul of man, who gets involved in them owing to ignorance and suffers from worldly bondage owing to consequently wrong movements of thought. Eternal deliverance, therefore, he can obtain by persistent efforts to live in the detached, transcendent action-less Reality. So by constant practice of fortitude against pleasure and pain, that result from action, one can so develop one's power of patience as to be able to repose in supreme joy-and-bliss. Otherwise, gains and losses, pleasures and pains, and the like, which are derived from action, do but cause not freedom but bondage, owing to the persistence of the desires. Submission to Patience does alone cover the whole gamut of rites, ceremonies, austerities, charity, recitation of sacred formulas, and going on pilgrimage—leaving naught else to be desired. But rituals, pilgrimages and similar acts done under the direction of individual self-will must in the very nature of the thing, remain incomplete. If therefore you can submit yourself to detachment, be at peace with things, and bear always and persistently with the consequences of action, you will undoubtedly be installed in your essential Being in the fullness of time. Whatever is derived from delusion must needs be delusory. As the tree is so shall the fruit be—a law that never fails.

(149)

Never try to create needs or crave for things. Everything is in the immediate knowledge of God at all hours. Such being the case, all needs appearing as a matter of course, variously to various persons, are so willed by Him; even so is their fulfilment. God acts thiswise in the very nature of His Being. Wherefore the sole duty of man is always to surrender himself to His mercy.

(150)

If you direct your whole being towards God, nothing is left undone. It is no good stilling the mind, for it clings to its objects, of necessity. Controlled, it can at best secure to you the companionship of the gods, but can never save the soul, swinging as it does between one fancy and another. To appear and to disappear are its nature, and their liquidation can therefore never be effected. Hence, try to live in supra-mental consciousness, which alone can secure deliverance from virtue and vice and pleasure and pain, save the soul, and terminate all the exits and entrances of the becomings. Do you therefore always try to repose in the supra-mental and uncreate silence of God.

(151)

As the wheel of Time moves, the predestined events of life unroll themselves till the body drops with their cessation. Our link with, and severance from, the world are effected by Time, who it is who bears the burden of the world, presents all the destined objects, and withdraws them in due course. Time does everything; man is powerless, his portion being to serve his term. However, that is no cause to worry about: to do so is an act of self-will, of which comes sorrow. Be therefore watchful; live as an instrument in the hands of God. Time will do the rest.

(152)

Loyalty to God is an end in itself and consequently secures all life's fulfilment. God is Truth and reveals the truths divine, and, as such, upholds the consecrated with the dower of unalloyed strength through His constant presence in their hearts—this pronouncement of the Vedic seers is undoubtedly one of great truth and much virtue. Wherefore live your life with constant aspiration in doing the duties that belong to being loyal to the Divine. Contemplate the one Supreme Reality; this fealty you should never abjure for the lure of Tawdry pleasures, which but make you float like jetsam in the sea of wants. Truth, and nothing but Truth, can destroy all the involutes. Power and pelf, wealth and following, treasures and the like, do but interfere with loyalty to the Divine.

(153)

The experiences of pleasure and pain, profit and loss, are due to the turns of fortune. As the body, which we call our own, does not really exist, how can father, son, husband, property, loosely connected as they are with the (non-existent) body, have any real existence? One can save oneself only by complete non-attachment to worldly goods. The sea of becomings cannot be crossed except by efforts to save the soul with disregard to rites and ceremonies.

(154)

Deliverance from this world of perils can be had by resignation, in all circumstances, to the cosmic dynamism of the Unconditioned. You cannot break the chain of birth and death by submitting to the veils of Nature. Do not therefore be lured by all sorts of ritualistic exercises. Try instead to practise complete obedience to the Word of the Guide so that peace be yours in the ripeness of time. Virtue lies in patient resistance to the onset of the desires, with indifference to all contrary thoughts and impulses. Cherish not the desires; do but follow the Guide's behest.

(155)

The world-phantasmagoria acts through growth and decay. It spreads its net of illusion with vanishing sign-posts, and lures the infatuated creatures into the spider's parlour, who, thus, are called to be in bondage. As a remedial measure God has established Himself in this world as Eternal Forbearance, proclaiming to all the duty of self-reliance. God alone moves in and through and beyond all the worlds—past, present and future—as Truth and Eternity, and keeps everybody conscient in all circumstances by His ever-wakefulness. The divine nature of man (thus ordained) does however remain obscured by creaturely selfness, with the result that pleasure and pain interfere with his efforts to attain this spiritual estate. Be that as it may, rest assured that unswerving loyalty to this essential divinity of yours will purify your heart and saturate it with supreme joy.

(156)

Let be what has been. The circumstances you are thrown into by Fate, variously on various occasions, disappear as soon as their term is over. As each term presents itself, Destiny initiates restlessness, awards a sentence of stupefying anguish, and causes consequent dis-equilibrium. What man's duty should be in such predicaments has been indicated by our fore-fathers with reference to the cases of Judhisthira, Rama-Seeta, and others, where we are advised to side with neither party in the combat, neither, for instance, with the Kurus nor with the Pandavas, but to surrender ourselves, like Judhisthira, to the neutral entity, namely, Sri Krishna. The implication is that buckled with your sixth sense which is coolness-in-combat ("Judhisthira") and which transcends the five senses, you can realise your Self as one with the Divine. This is so primarily because, thus equipped, you swerve not from the true nature of your Being.

(157)

"May the Truth of truths shine in upon our intellect". It brings the ultimate object of true knowledge. God is the only good—the rest, namely, animals, plants, pleasure and pain, right and wrong, virtue and vice, good and evil, knowledge and ignorance, portents auspicious or inauspicious, success and failure, debts and dues, and similar pairs of conflicts that man is tied to in this world by self-will are nothing but fiendish and demoniac phenomena born of Nescience. It is this conflict between the godly and the ungodly which generates the forces governing creatureliness. Of necessity they come and go, do not stay, wane all the time, rob man of his right understanding and subject him to temptations, penalties, and harassments. Born of assertiveness, they lure man into captivity and fuddle his sense of right and wrong so that, under their control, he wanders away from the path of Duty. Hence, it is that being involved in the clash of satisfaction at getting and dissatisfaction at losing the impermanent worldly objects he becomes completely oblivious of Truth that alone is force of dross. The more one is able to withstand the onslaught of these clashes the more does Truth shine in upon him, chasing away in due course all delusory phantasms and leading him on to Supreme and limitless bliss, that knows no breaking.

(158)

Samsara (=the world of becomings) is in the nature of things delusory, fraught with virtue and vice. If you seek satisfaction here you can hardly get away from its control. That which appears to be poison at first and ambrosia in the long run belongs to the category of pure (=Sattvik) joy; contrariwise, that which is immediate joy but subsequent sorrow is passional (Rajasik). So the craving for pleasures, here and now, should be shunned for the attainment of eternal bliss. Hold fast to Truth and you will be rewarded with the rapture of joy, its bloom and ripened sweetness.

(159)

Surrender yourself completely to God, offering all your destined actions as homage unto Him: He will undoubtedly deliver you from all sins and place you in the Abode Eternal. The world is born of Nescience. Enmeshed in its net of errors, man poses as the executant and, bought of discrimination, falls from divine forbearance. This is so because his desires create impediments, ruffle the sea of fullness into waves of wants and makes him plunge therein, forget duties and suffer endlessly. You should therefore turn your back to the control of these temptations with sustained fortitude. The more you bear with the force of craving and anger, the more, by their subsidence will the heart be pure for God to dwell in. By constant resistance to the urges of wrath and lust you will succeed in making supreme joy prevail. Then shall Peace be yours.

(160)

Repent not of your restless mind: it is so by nature. Do your duties, as they come, to the best of your ability, with resignation to the Guide and disregard to success and failure, gains and losses. As you play your part it will reach its last syllable, when the mind will lose its occupation and you will be at peace with all things. The desires will pester you with pleasure and pain as long as the part lasts. All contrary movements will disappear of themselves at the emergence of the poise of detachment—a poise that is reached not by active exertion but by calm passivity. Banish all thoughts and worries. Maintain as best as you can such as depend on you—your wife and children and relations: this is right conduct and a means to serving God. Detached companionship with them does contribute to well-being.

(161)

The divinity of man consists in assuming the role of serving the Lord everlastingly. Its unalloyed glory is lost sight of owing to the shroud of self-will with the result that subjection to birth and death persists. The only way out is to submit yourself to the control of Patience—of no avail are rites, ceremonies, and incantations of greater or lesser potency, which, if anything, do but forge ever-renewing ties, leaving untouched the primal fetter of egoism. So practise inaction with fortitude in regard to the circumstances as they happen to come. Do your duties as they happen to come. Do your duties as they present themselves, whatever they be, with indifference to how they are accomplished, however they be, yielding not to pleasure or pain on their account. This mode of living and habit of thought should be corrected and purified by the study of the lives of the Saints.

(162)

It is the nature and function of God to see all, to be even to all, and yet independent of all. His judgment is inscrutable and beyond human comprehension. He is good and nothing but good. His dispensations are all a benison for man. It is not to be thought of that He will delegate even an iota of His will to you for governance. If by keeping yourself detached you persist in offering unto Him all that has been meted out to you in this world-prison He will reward you with freedom from all wants and the dower of peace. God is Peace Abounding, and naught else. It is by the forgetting of Him that you assume self-will, create wants, and suffer in consequence. Do you therefore resign yourself to the Lord and live in His world, subsisting on His gifts. Rest assured He will see to your spiritual well-being.

(163)

The world is a phantom-play of exits and entrances, worked by Nature with the strings of impermanence and decay. From Fate, over and over again, man gets his meed of joys and sorrows which none that he can revoke. Do you therefore repose in God for deliverance from the world. Worry not about your body, of which the component has been assembled for your transient joys and sorrows.

(164)

All becomings tend to the realisation of Being and react It through the process of inter-penetration by It. Then (when the Goal is reached) the vanity of all yearnings and conflicts comes to an end. Man remains pre-occupied with trivialities owing to his obsession of self-will, which blots out the memory of his divine nature but is discerned as an error by right knowledge. This egoistic will cannot fasten itself continuously on to any object, and yet he would not desist from the error. Being lured by its fond memories and attractions, he pursues it instead and refuses to exert himself in any circumstance to repose in his essential Being. Ignorance it is that infatuates man so hopelessly.

(165)

Do not in ignorance reprieve at, but rest content with, whatever fate offers. Destiny governs all, awarding fortunes, God-ward yarnings, aspiration, and objects liked and disliked. Try not either to avoid or to reject them; it is wisdom to see them through by watching them with patience. Any attempt to avoid will only increase your involvement, not reduce it ever so little. Nor can you sit tight with inert passivity: Nature will make you restless. So follow the middle path by cultivating patience.

(166)

How can you redeem your estate except through the help of the Great? Therefore you should submit yourself to them with all humility.

(167)

Destiny governs man's actions, which variously direct and condition the mind and devise his connection with, and separation from, wife and children, brothers and sisters, friends and relatives, wealth and patronage. With this result: tied to matter he subjects himself to the insatiable desires for an anchorage in life through pleasurable or painful deeds and misdeeds. 'Oh Arjuna! I express myself in all as lawful desire'—so says Lord Krishna in the Gita. In other words, desire is sanctioned by the Lord when it obeys His laws, denounced when it violates them. And those who have annihilated the desires and the affections feel His presence in the form of indomitable courage and strength. So, whatever the circumstance be you will have served God by offering unto Him as homage such joys and afflictions as are destined for you. As a result of this devotional practice the movements of the restless mind will exhaust themselves through providing the decreed fruits of action, till, in the fullness of time, God in His essential nature will confer upon you His grace of eternal bliss, when, so dowered, you will be delivered for ever from birth and death, worldly becomings and the round of delusory cravings.

(168)

No creature exists in the universe but serves God, nor is there any state or object but rests in Him, nor any power of governance but depends on His grace. Service unto, and, contemplating of God is effected by the inherent, spiritual tendencies of things as worked by the Power divine. By devotional practices the lawmakers have realised this truth and proved its validity in the scriptures like the Vedas, the Vedantas and the Puranas. It is egoism which obscures God-consciousness, prompts action, causes pleasure and pain, effectuates birth and death by forging the chain of likes and dislikes, and deprives man of the Supreme bliss of serving the Lord, as each according to his (divine) nature might otherwise do by complete surrender unto Him.

(169)

The world is nothing but bondage to delusion. It makes man fall from the vow of loyalty to the Lord and abiding in Truth, enslaves him to Nature's movements and inertia in the three worlds of becoming and drowns him ever more in the well of misery.

(170)

God's creative Power works as a veil, causing different manifestations at different points, so that none in the world can be held responsible for his virtues or defects. Nevertheless, God is good and does nothing but good. Submission to Him is the means to spiritual well-being. By divine contemplation the Lord expresses Himself in multi-form individuations through the time-scheme. God is Freedom, and, as such, will undoubtedly remove all your wants and grant you freedom from the world-bondage.

(171)

Find fault with none, be angry with none. Be always alive to your duty of serving the Lord. The servants of the Lord are always free.

(172)

Man has no power to be effective in any way whatsoever. Divine Power alone makes the world move, the result thereof being Destiny which man in his ignorance misconstrues as the ground of his ego-centric tendencies though in reality it but unfolds certain world events for experience. If therefore you allow the stream of pre-ordained events to flow without affecting you in the least, God in His mercy will deliver you from it.

(173)

The world is a delusion, mere mind-stuff, an illusory bundle of pleasurable and painful experiences.

(174)

Try always to live in God-consciousness—this will purify you of all polluting contacts. See that you fail not in your efforts to do your everyday duties. Rest assured, the Guide will save you from all wants.

(175)

Always perform the duties assigned to you by the Guide: thiswise, and in no other way, can you liberate yourself from creatureliness. The world is delusory, with irritating awards and deprivations. What appears as satisfaction is only dream-stuff—a constant quarrying round and round the mine of pleasures and pains.

(176)

Only the grace of the Lord is real and true. Virtue lies in unceasing efforts to cherish. Truth by reposing therein. Aspire to living like the child in the lap of the Mother, who will undoubtedly remove all your wants and save you from this perilous world. No strength is strength if it is not of virtue. Submission to the Mother who is All-Bliss, is the only means of being rewarded with Her benediction.

(177)

This body belongs to the Lord. Who can undo His decrees? The world is fraught with ignorance and errors, where the one thing needful is to find a way out.

(178)

This world of Ignorance revolves on the wheels of Time. No one can interfere with its course.

(179)

Try always to live in divine presence by loving the Lord.

(180)

Do not worry over God's dispensations. Truth alone is the ultimate Goal. Forsake It not, but exert yourself always to follow Its course.

(181)

Do not vacillate in submitting yourself to God. The events of life of such devotees as King Nala deserve consideration and should not be forgotten. The impurities do appear in the beginning (of spiritual endeavour), but in the long run Peace does supervene through the mercy of God.

(182)

The world is ever a plague-spot of troubles.

(183)

Entertain no thought except that of the Lord—always.

(184)

In distress one should not consider one's former estate. The process of time brings for sufferance what Destiny has in store. Face it with disregard to prestige or humiliation. Changes of fortune, like prosperity or adversity, are the lot of all, including Kings and Emperors. Why then feel abashed or ashamed?

(185)

Get going in life with resignation to God. He is the only friend in need, and will save you from the bondage of action, good and evil. You are bound in so far as you are prone to the sense of prestige and humiliation. It is right conduct to bear with Time and all its awards. Patience it is that removes all wants. God made His dispensations and He will see to their fulfilment.

(186)

Cultivate evenness of mind by shedding self-regarding dispositions.

(187)

Devotional practices for self-realisation, done as time and ability permit, will take you a long way to Peace.

(188)

God humbles the proud; He sees to it that pride has its fall. 'Man proposes—his wishes are legion, all ineffective, God disposes—His wishes are fulfilment'. So the wise say—an incontrovertible truth.

(189)

Keep doing your duties in this world, as they happen to come, in a spirit of unfailing resignation to the Lord who, in the fulness of time, will save all such as resigned. In the present circumstances no one is strong enough to acquire Yogic powers by his austerities except through the mercy of the Lord.

(190)

All the creatures of the world are under the spell of delusion. Naught that comes comes to stay.

(191)

The world is born of Ignorance. But the events are all released owing to the wheel of Fortune turning, so that kings and millionaires become beggars as beggars too attain kingdoms and riches. All these are the changing circumstances that people get into for having forsaken God and Lord.

(192)

Infatuated by the world-delusion, man sinks into a sea of errors, swims in oblivious content on its waves, floats down the pleasurable or sorrowful current of Time and strays far away from the goal which recedes in the distance owing to Fate having its restless dance with multi-form projections that for ever rise and fall. Wherefrom forbearance is the only means of rescue. It is egoism with its harassing subsidiaries which is endless torment. Hence exert yourself with according ableness to cultivate self-naughting—that is your duty.

(193)

Social walls (segregating man from man) do but strengthen the worldly bonds. Faith in the Lord, though difficult of achievement, ends all bondage. Indigence, affluence, good, evil are the things that bind man to the world, 'All work, good or bad, smitten as they are by the darkness of ignorance, are an impediment to the love of God, for they are predominantly deceitful and inimical to the spirit of devotion'—so the sages affirm.

(194)

The world is unreal. Truth alone is sustaining. If you resort to It, It will save you from the world of joys and sorrows by Its own might. Let us therefore contemplate the Truth Absolute, Truth that exists in Its Oneness. The most sacred means to the realisation of God is constant endeavour to live in submission to Him; and the most sacred joyance is Virtue.

(195)

Instead of pinning your faith to second-hand reports or even to first-hand evidence, take things as your destined lot. At the favourable turn of fortune all hindrances and vexations will disappear and supreme bliss will supervene. Find fault with none; forget not to live in the Lord.

((196)

Abiding by Truth, divine aspiration, and, constant self-naughting—these should always be cultivated with purity of mind and meekness of spirit. Devotion to God with unfailing recollectedness is regarded with deathless joy.

(197)

Avoid worldly preoccupations. Do your duties as they come according to your ability and means; and with calmness of heart devote your residual time, as well as you can, to the spiritual exercises outlined by the Guide. This practice becomes effective when the heart is quiet and should therefore be avoided during states of agitation. To be pure is to keep the mind concentrated on the object of devotion. Where forsooth is the man whose experiences conform to his wishful thinking? To remain occupied in devout recollectedness according to time and ability is certain good.

(198)

Consider the lives of such as King Nala and King Harishchandra, who had no end of sufferings in keeping to the narrow path. The stout of heart do in the long run fare well again by seeing all their calamities through with patient long-suffering. Let be what has been. No wealth is greater than virtue. Wife and children, friends and riches, etc., are all a store-house of afflictions. Right thinking exposes their hollowness. They are mostly painsome, though ignorance makes them pleasing, and for a while at that. To pine for transient objects is all an error. Have no misgivings; only put all your trust in the Guide, be pure of heart, and with a tranquil mind exert yourself to carry out His instructions.

(199)

Make a religion of abiding in Truth, which alone will lead you to the supreme Goal. Spiritual progress is possible even without mind-concentration and scriptural learning. The world-delusion is interpenetrated and controlled by desire. Steadiness (in Truth) is the most sacred sustenance, for it inspires love of God, which, when deepened, removes all wants and saturates the heart with the bliss of divine love. The one thing needful is to discriminate between Truth and Falsehood, to release Truth from what It is not, and to persevere in dedicating yourself to it. This is the method for the realisation of Truth. Pre-occupation with worldly objects generates dire worldliness, which scalds like poison, leads man astray, drives him to the gratification of the desires, increases deluded involution with its meed of pleasure, pain, Heaven, Hell, and harasses him with repeated births and deaths, entrance into the world and exit therefrom. It is egoism that binds him, causes forgetfulness (of his true estate), and prevents him from reposing in the Lord. You should therefore always try to cut asunder this bondage of delusion by practising the method of discrimination, so that by dissociating the mind from the senses you can lead it on to the paths of peace. If the mind remains entangled by the senses, all your efforts to save yourself do but end in throwing yourself into the deep and limitless sea of sorrow that knows no end. There is no way out except by the path of discrimination.

(200)

Always cultivate truthfulness.

(201)

The world is of Ignorance born; the times are out of joint, the values are in the melting pot. To be worth your salt it should therefore be your duty to purify your mind, intellect, and impulses, with resignation to God. Always try to make the will of God prevail in life.

(202)

Work with faith according to your light, which becomes obscured in so far as you permit yourself to be led by others. Diamond is considered tarnished owing to fondness for glass baubles. Be care-free, and try always to live in the Lord.

(203)

It is no good worrying over the future. What is lotted will inevitably be, and must be endured (cheerfully).

(204)

The wheel of Destiny releases the events of life, for which an individual has no responsibility whatsoever.

(205)

Why worry? The natural propensities are waves rolling into fields of disturbance and take form as mental turmoils. All this is due to the Creatrix Mahamaya, the Supreme Mother, to whom one should surrender oneself like a child so as to be rescued by Her from the vortex and transported to eternal bliss. Wherefore you should always live in resignation to God.

(206)

Rest assured, the chain of birth and death will be severed after you shall have gone through the pre-ordained gamut of experiences.

(207)

Could you alter the course of events by your anxious thoughts? Tied to cravings, all are tossed about in the waves of satisfaction and discontent by Fate. Man can but try on, and should do so, leaving the consequences of actions to Fate.

(208)

The world is a sea of phantom movements, where the only duty of man is to have unfailing trust in the Lord.

(209)

Always live with resignation to God who will see to your complete well-being.

(210)

Don't you worry, for God is always there to save you from the tormenting wheels of Time. Whatever is, was to have been; prosperity and adversity are all due to pre-destined forces which no one can escape except through the mercy of God. As clouds disperse with the rising of the sun, even so does joy supervene when (God willing) the tide turns in your favour.

(211)

This world of delusion and errors is ruled by Destiny; which being all-powerful, you should live your life by waiting with supreme patience for the fruits of your actions. Fidget not at circumstances, for they create new fields of serving the Lord; try instead to engage yourself in ceaseless and single-minded devotion to Him. Be not swayed by imaginary fears; be strong of mind, and nothing will dislodge you from your true estate.

(212)

God is good. Time brings irritations, and Time makes them disappear, you should therefore bide your time with patience and fortitude.

(213)

Shed false dignity and petty vanities of this world; be instead friendly to all through simplicity and charm of manners —that way you serve yourself best. Forgive other peoples' faults by patient endurance. Cultivate detachment, solitariness, and emptiness of mind. You can thus pay off all your worldly debts and live for ever in the above of eternal peace. If you come across the failings of any, consider them as your portion meted out to you by Fate. When perchance you bite your tongue with your teeth you feel pain but condemn none; even so you must bear with the frailties of your present friends and foes so as to be blessed with peace that passeth understanding.

(214)

Virtue lies in being patient with the gadfly of experiences. The more of patience, the more of health and well-being.

(215)

Divine Power takes various forms through the triple configurations (of the gunas), which mould the individual mind by directing it with necessary disturbances in the field towards the path of virtue or of vice. People are accordingly happy or miserable. The more you learn with the torments of these configurations, the more will they be purified, till you are freed from them for the enjoyment of divine bliss. The mind is by nature restless. It should be forcibly pulled back from whichever object it is drawn to and kept awhile, once and again in the abode of the Life of lives. This practice, if continued, will result in the mind being quickened into peacefulness. Remembmer that Patience is your only good on earth, and sole friend.

(216)

The world binds by infatuating delusions. You can best live your life when you know full well how powerful Fate is. Submit to what is lotted: You cannot get away otherwise from the shadow-play of this world.

(217)

In this world of Ignorance there is no getting away from what is pre-ordained.

(218)

Why so much attachment? Suffer what comes from Fate. What good in wandering in the world as a slave to egoistic attachments? Try always to be long-suffering, for who can alter the dispensations of the Lord?

(219)

Always try to nourish and cultivate the powers of endurance. The pledge of truth alone is the supreme religion.

(220)

As God wills so shall it be. Do your little bit as best as you can with resignation to God.

(221)

For Salvation the best place of pilgrimage is the abode of Patience. There is none in the world like mother who goes to no end of pains for the children and whose debts no one on earth can pay off. Do you therefore attend her pleasure. You shall have done your most sacred duty by making your parents happy and satisfied. Look after your wife with protecting love (as of the father for the child), seeing to it that nothing wounds her sentiments. It is also your duty to make necessary arrangements for the proper education of your children. Consider that God upholds and protects the world by permeating all its limbs. Conditions of repletion or depletion, prosperity or adversity, come as fated. You can none the less live in boundless joy, if you cling to the true religion of patient endurance. This is the only way to be delivered from this world. For whom, but for man, are the various worldly ties? Distress yourself not on this account.

(222)

Things take shape in the process of time. Birth, death, senility, disease, pleasure, pain, all are man's earthly portion—a scroll that unrolls itself for his sufferance during the three score years and ten of his life in Time's inscrutable revolutions. As long as your corporality subsists you may not escape the award of Time, to which all have to submit, now and for ever. It is therefore everyman's duty to bear with the instant surges of the forces of Destiny. Indeed, what else could he do? Birth is inevitably followed by death which no one mourns after the event. Shed sorrows and lamentations by considering the case of Abhimanyu who could not escape premature death in spite of being the son of Arjuna and nephew of as great a person as Lord Krishna.

(223)

The world is a delusory, shifting shadow-play. It is the duty of duties to seek deliverance herefrom by constant endeavour to dedicate yourself to the Lord.

(224)

All events are pre-destined. The time and circumstances of death are interwoven with birth. Why then this erroneous lamentation over the passing shows of life and death? What is to be shall be, and at its appointed hour. Forget not therefore to live with resignation to God. How various are the arrows and slings of fortune! Yet they befall only such as have alienated themselves from God. Those that live in the Lord know no wants, for the widow's cruse is sufficiency for them.

(225)

The world is a phantasmagoria, where one knows not the right from the wrong. In this circumstance Patience is the only sacred duty, and means to happiness. Worldly creatures have not the power of discriminating between right and wrong, good and evil. Our world is as it is being always posited to us by our relations with father, mother, son, daughter, wife, brother, sister, friends, relatives. No progress towards God is possible unless one establishes intimate and loving ties with them. Worldly becomings cannot be terminated without realisation of God. If you long for everybody's love, first cultivate patient indifference to everybody's faults. Judge not others.

(226)

Be not perturbed: the world is only a shifting shadow-play.

(227)

As one does not learn taking food by simply sitting at table (so one does not learn loving God merely by good resolutions). You can love God only by loving Him.

(228)

The world is a delusion. The events, as they come and when they come, do so owing to predestined forces. Bear with them patiently, exerting yourself always to serve the Lord.

(229)

The world is unreal, wherein man gets enmeshed owing to his deluded and wrong-headed cravings, and wherefrom he can deliver himself only by surrender to God.

(230)

The world is a marionette where the scenes succeed according to a predestined order.

(231)

Whatever happens is due to Destiny. Give no thought to it. Always cultivate patience. Act according to your ableness, avoiding such hustle as cause bondage. Court not senseless rackets. To borrow is a very bad habit, do not fall a prey to it A life of indigence, owing none in the world, is good life and should be cherished with patience.

(232)

"Let us contemplate the Truth Absolute". People are deluded by all sorts of lucky accidents and misadventures. To get rid of this delusion they should practise self-naughting with patient endurance. Strokes of good or bad luck come as lotted, not because of individual responsibility. In the ultimate analysis that which is fated shall be; so find fault with none but live in peace with all.

(233)

Live by contemplating the Truth of the GITA, enjoying the while the fruits of action which will come at their appointed hour and cannot be exhausted except by sufferance.

(234)

Constant patience is necessary if you are once inside the world-cavern where egotistical formations do but multiply if they are nourished. Right conduct consists in the practice of indifference to fears and distractions—turning the bead or austerities are little help. By nonattachment a person can attain pure knowledge in the course of his efforts to maintain his family, for the Lord God resides there too in the reality of His Being. It is a modern craze to follow the lure of apish asceticism, lose one's way, wander about in bypaths, and become imprisoned in the sea-coast city of corroding joys and sorrows in spite of being kept within the bounds of the so-called 'forest of content'. You can realise God by doing your duties unto your family provided that their satisfaction is yours and you keep yourself completely detached without swerving any the least from your path on any consideration whatsoever.

(235)

He that lives in the Lord knows no fall for he is saved by his (dedicated) self. If you persevere in doing your every-day duties to the best of your ability, you will be bound to God with the golden chain of Love through the divinity of your nature.

(236)

Deliverance comes as soon as the predestined urges are spent. Your most sacred duty is to cultivate, as well as you can, such virtue as Fortitude. Let us contemplate the "Truth Absolute"—the truth of "That thou art". Hold yourself always in patience, and have no misgiving whatsoever about the journey's end, which, as ordained by God, is Peace.

(237)

Immersed in the pleasures of Ignorance and Delution, people here throw out the tentacles of egoism towards various discontents and, as determined by their inherent nature, suffer from suffusing elation and corroding depression. It is only by the cultivation of patience that peace in the long run can be attained. Man's life is very often harassed by too many vexations and upsetting circumstances, created by his own relatives, friends and acquaintances. Regard these as your destined portion and bear with them persistently till, through the sublimation of all the instincts and purposes, you are able to wander about like a float in the holy and eternally joyous Sea of Bliss. Nobody is really at fault; all that impinges upon your consciousness is due to your own fate. Bear this in mind with cool determination with a view to cultivating Patience.

(238)

Pray for naught in this world but God's Mercy to be continuous upon you.

(239)

Man's worldly preoccupations do always, from infancy onwards, rotate in time, involving him in such conflicts as good and evil, pleasure and pain, content and discontent, relatives and others, friends and foes, etc. Always maintain evenness of mind to these opposed terms, regard them as passing trifles, and live in the spirit of pure devotion. In other words, treat the oscillations of fame and insult as insignificant, trying by all means to keep to the middle of the way in quiet and equipoise by patient sufferance. Thus cultivate the powers of endurance so as not to succumb to the awards of Destiny. The ultimate result of this spiritual exercise will be that God will open the gates of Peace and endow you with supreme Bliss. Blame not others, for the visitations which befall you do so according to your destiny.

(240)

The senses act according to inherent urges, causing pleasure and pain in the various operational fields. Be not upset at the decay of joy or incidence of pain, for it is your sacred duty to control the senses with patience. Right action is to live for emancipation with constant aspiration for the Word (who is God). As the wheel of Fortune turns, conditions change initiating sinfulness and anguish, from which a person can save himself if he resigns to God, leaving the fated events to follow their course in the cosmic time-scheme. Live your life with unflinching devotion to the Word, and God will lift you from the whirlpool of time, and place you in Eternity. The joys that corporeal existence offers are derived from sensory perceptions—a kind of temporary bondage. So, be not elated or depressed by what Fate brings to you; resort instead to the ceaseless reciting of the Holy Name (Nam); that will secure to you Peace and freedom for ever.

(241)

The Psalms of the Lord remove all mundane involutions and lead to supreme Peace. There is nothing like the Psalms on this side of the grave.

(242)

The world is born of Ignorance and takes shape as the flux of good and evil, pleasure and pain, which obscures knowledge and cannot be controlled except through Patience. Fate is the last arbiter. God is TRUTH: He alone is sustenance, the Ground of all becomings, the ultimate resort. Make constant efforts to have trust in Him. Salvation is not as long as selfness is. Wherefore, live for ever in Truth. Nature is unstable; the more you try to stabilise her the more does Truth recede from you.

(243)

Disease and distress are Man's portion in the world movements which, delusory in nature, manifest themselves in the heart of man as throbbings of self-assertiveness, causing pleasure and pain. Deliverance herefrom can be awarded by God alone. Always recite the Holy Name (Nam) fortifying yourself with the powers of endurance. If you fail in stabilising tranquillity and patience, make the Holy Name (Nam), your only resort and keep doing your duties according to your light. God, then, will incontinently confer upon you the treasure of holiness. Have faith, for there is naught but the Word and the Word is God and TRUTH.

(244)

Mysterious are the ways of the world, for no one knows what will happen and when. Patience is the richest possession and should in no circumstance be surrendered. Be always indifferent to differences and disputes, accepting the mud of life with patience and fortitude.

(245)

Frankness and simplicity are the harbinger of Joy.

(246)

It is good to take no sides. Do not blame any whatever might have been his trespass. Man is helpless with regard to his actions because they are controlled by innate promptings.

(247)

Contemplate the Truths of the GITA the while enjoying the destined mud of life. Always have trust in the Holy Name (Nam): the Name is truth; and It is one with God. Naught exists but the Name (Nam); recite It always with indifference to what fate might have in store for you. As God wills so shall it be—have no thought in this regard; it is no good.

(248)

You must submit to what is destined for you: you have no choice. Why then distress yourself on this account? God is good and what He wills must contribute to our good.

(249)

God's will be done. Always recite the Holy Name (Nam). Have trust it It, and all your ailments will disappear; and It will be revealed unto you as your essential nature and Being.

(250)

Find fault with none in the world. One derives one's nature from Destiny; why then tarnish the truth of your Being by animadversion?

(251)

The God that dwells in you doth wake as with full-throated zest you cry to Him. The more you lose yourself in thoughts of the Lord the more will your heart be soaked in heavenly bliss.

(252)

To live in the Lord as does the lily that toils not is the holiest rite; than which nothing is nobler sacrifice.

He that has consecrated himself to the Holy Name (Nam) is saved for all times. A dedicated soul pulsates with the singing of hymns divine, sinks in the sea of divine passion and rolls on its waves to the ever-blissful rhythm of the Omniscient Shepherd tending His sheep with the music of the spheres.

(253)

People live spell-bound in this world of delusion. Hence the afflictions, which alone can break the spell.

(254)

All things mundane wear away with time. This is the law of Nature and it should cause no lament or heart-burn. Try instead to work out your salvation from the clutches of time by dedicating yourself to the Holy Name (Nam) which alone endures. Wife and children are a passing show put up by Destiny and will disappear at their appointed hour. The Holy Name (Nam) is Truth and does never forsake you. Try to have trust in It with unfailing patience.

(255)

The world is a sea of endless ripples of illusion where a balanced state is as difficult of achievement as of stabilisation—with this saving grace that God in the soleness and sufficiency of His being upholds and sustains us at every step. Surrender to Him is the condition precedent to the attainment of divinity. Patiently cultivate dispassionate self-poise with a view to loosing yourself in Love divine. God manifests Himself in the world-scheme as Father, Mother, Brother, Sister, Husband, Wife, in other words, as emergent Love, which it is your duty to realise in and through affectionate relations with all. You cannot please everybody equally except through patience and forbearance. This is the one sacred duty of man that never fails him:—to ignore other people's defects and virtues, to cultivate equanimity, and to bear with the awards of Destiny as they happen to come, seeing that sufferance leads to release and freedom and ushers in the supreme peace of the City of God.

(256)

Try always and in all circumstances to live sincerely in and for Truth.

(257)

Seek not and you find not. To seek is to bear with Fate by throwing overboard the alluring burden of worldly joys and sorrows. Where craving is, love is not. If there is no love there is no interest. With love grows faith in the Name (Nam) and joy and fulfilment. Even the ghost of a desire is an obstacle to love. If the circumstances of life overpower the will and the yearning to serve the Lord, be at least conscious of the fact and repent. The pleasures of the mind or the delights of fleshly tenancy lure people into endless involutions. Cultivate selfless love with a view to surrendering your tenancy rights and be thus installed in your own estate. Then will you spontaneously joy in the Name (Nam) of the Lord. Devotion to and love of God fall outside of the causal chain of means and ends, which, if pursued, yields flesh-bound joys within the impregnable prison-walls of Ignorance. Strictly speaking, they are not joys at all but only delusive frustrations. Man's eternal nature is non-action; all activities are due to a fall from that status. Stand aloof from these and you will be free; think of yourself as the agent and you remain forever bound. So do you always seek the Lord with selfless devotion and you will by rights be installed in Love; for, God is Love.

(258)

Destiny compels man to stir about, though it is no good worrying over the future. Let be what will be.

(259)

Man either tosses about in the sea of life or goes round and round in its whirlpools. Devoted seeking of the Lord is a rare good fortune which falls to the lot of the chosen few.

(260)

For the soul assumption of corporeality is world-becoming—a short-lived passing show that forges a temporary liaison between Nature and Self. The process ceases not except through constant efforts to consecrate yourself to God. Self-assertiveness is responsible for the bemused attraction to, and repulsion from, what in reality is a mirage. Be neither elated nor depressed by weal or woe, for both are an impediment to the love of God. Suffer you therefore with patience the dispensations of Fate and seek the Lord with never-failing devotion as the last resort of your life. Submit unquestioningly and of necessity to the heart's spontaneous exultation as released by Fate. The one thing needful is your conscious rejection of selfness and efforts directed to that end; for, who can change the nature of the mind or the intellect? Try to be content with what God ordained for you.

(261)

The world rises and sets—a passing show which, with its three modes of magnetic action, involves man in pleasures and pains. Patience is the only friend against such ephemeral things. God is good and so too are His dispensations.

(262)

The cycle of birth and death with all its accompanying bounties are a manifestation of Nature. There is no getting away from this cycle as long as man moves within the bounds of Nature's dynamism, which generates ego-centric desires along with the manifold objects for their gratification, and turns him into a suffering recipient of the ever-recurring fruits of action. Wherefore, he discards the power of discriminating between right and wrong, forsakes the Lord that is Truth, deifies the false sense-objects with a view to satisfying the appetites, and yearns for dust and ashes. Such is the blindness of delusion. Man is in reality above the subject-object relations of the world. He can free himself from corporeal bondage and cross the bourne of time only by the patient removal of predestined impulsions. You can best serve the Lord if with constant awareness and sincere efforts you cultivate Truth and virtue. This is being faithful to the Lord.

(263)

In spite of the world-delusion that man is under, man does seek in all his yearnings naught but eternal joy, which cannot however be attained except by surrender to God.

(264)

Submit to what Destiny has decreed for you.

(265)

Accept the predestined portion of your life with cheerfulness.

(266)

Fate alone, and nothing else, is responsible for all that befalls you. In this human predicament patience is your only friend.

(267)

What is there to worry about? Sufferings should be your badge at all hours, and in all circumstances. The momentum of life-force will certainly come to a stop as soon as you consciously shed this three-fold corporeal frame.

(268)

It is inherent in the creatureliness of man that he eats of the fruits of his action as awarded by Fate. Supplication with a sinking heart, instead of upsetting the law of Karma, does instead depose him from his godly estate. Seeta (the human soul) on being lured by the illusory deer, was imprisoned by Ravana (the non-self), who turned a deaf ear to all her pious solicitations, which were meaningless to his grasping nature. Indeed he attempted at damning the soul by disrupting patience. Seeta then changed her plan of campaign—she replaced the device of imploration by that of patient long-suffering with respect to the destined fruits of action and bore heroically and resolutely with all Ravana's persecutions, till God in His Majesty rescued her from the pall of miseries. So Patience is the ultimate virtue. As soon as the delusory world-process started by the whirlings of Destiny runs its course you will attain your emancipation. To work out your destiny is therefore your only duty. Supplication is of no avail.

(269)

The spirit of devotion to the Lord is a benign power which, in consequence, fortifies men with Patience to exhaust the penal impulsions of Destiny. Of this, exemplary instances are firstly Prahlad and secondly Hanuman, who both became resigned and selfless by a gradual process of self-negation. Another is Draupadi. When she realised that all her self-willed efforts were futile the unruly ego-sense became weak and she attained calm passivity. The fourth example is Jagai-Madhai who entered the abode of Peace only after they had shed all notions of good and evil and pride of birth and place, and completely surrendered themselves to Joy-For-Ever (Nityananda). Equanimity comes only after your release from the penal awards of Destiny, provided that they are gone through with indifference to success and failure, hails and partings. You should therefore always try to complete your immediate duties in a worshipful spirit.

(270)

The ancient seers realised God as Mercy: verily it is His nature to be merciful. There cannot be any existents in the world but are sustained by Him. The reason is obvious. He is the Life and Being of all existents. Destined are all man's activities, though they are moulded by the individual variations of the instructive urges. You have no other duty but to remain in awareness of the living God, to divest yourself of all burdens and frictions, and to exert yourself for the purpose of living Truth. Then will God tranquillise your heart and lead you on to supreme Peace.

(271)

Loyalty to God is not adversely affected by the enjoyment of the destined fruits of action, which, as a matter of fact, do provide incentives to a virtuous life. So have no fears on this account.

(272)

Nobody can escape the decrees of Destiny. Even the sages of great name and fame are known to have lost the power of discrimination when under its penalties.

(273)

The world is almost an impassable sea of delusory waves. The only vessel that can row you through to salvation is loyalty to the God of Truth.

(274)

Try always to cultivate Patience. In this mysterious world there are, as decreed by Destiny, as many minds as there are men. People often mutter the slogan: self-help is the best help. Far from it: Fate determines everything, and none can reverse the course of the cosmic dance of Nescience by laying heads together or devising ways and means. That which is to be shall be—as seen in the lives of the characters in the Vedas and Puranas.

(275)

All life's impulsions have to be controlled by Patience. Passion, aversion, jealousy do but strengthen the bonds.

(276)

Devotion and reverence are the one ultimate bridge across the river of life. Truth is the only sustenance in the world. Empty friendships are but roadside greetings.

(277)

You should take care of your health in spite of the fact that you cannot escape what Fate has in store for you.

(278)

Do but recite the Holy Name (Nam), and It will ease the situation however circumstanced you might be. Entertain no misgivings in this regard.

(279)

Complete the destined duties of everyday life by fortifying yourself with the knowledge that the world-becomings are a shroud of selfness. None of the duties can or does appear except through the Will of God. Self-naughting is the only virtue and efforts to that end are the only oblatory rites.

(280)

The world is governed by the Laws of Time, which with its revolutions releases all the becomings. Destiny makes people have their games here, as in a play-ground, with victory and defeat, joy and sorrow, content and discontent, earning and spending—all mental oscillations which have to be gone through with constant Patience. As God is above the plane of Destiny and its awards, have trust in the Holy Name (Nam) by being over-awake. Accept your lot in life but never submit to disequilibrium.

(281)

It is your essential nature to cleave to Truth. Defile it not by contrary thoughts. Nothing can stand in the way of what is to be. To live in the presence of God is the only religion, for He alone, and nothing else, can dower you with Peace.

(282)

Animadversion and malice are demoniac, not godly. Throwing of mud defiles not the Divinity but the thrower, even as clouds darken themselves, not the Sun.

(283)

Destiny controls birth and death and the duration of life. All becomings are a dance of the gods and the demons.

Look on them as such (with detachment).

(284)

Nobody knows when man's state of subordination began and when it will end.

(285)

Try to treat as naught all that come and go in this world by examining their delusory character, demoniac and godly. Consider how various are the ups and downs in the life of people here. In this human predicament Patience is the only good worth seeking.

(286)

The heart burns night and day in the fire of the faggot of desire. Have trust in God. All that rise and set are unreal. Know what is real and what unreal and you shall have done with your delusion.

(287)

All are subject to God, or, in other words, to the Life of lives, which it is that makes possible all human becomings, so that the senses must necessarily die if they are not sustained by It. The innate dispositions make people forget this living God, invest their senses with the spurious dignity of selfness, and cause restless seeking after sensuous joys and shunning of sensuous pains. The result is subjection to the mutability and impermanence of Nature through the lure of instant joys that are prospective poison. This is Nescience. How people are deluded by this cosmic shadow play! How they fail to know the good from the evil and go in for instant but momentary pleasures! And how in consequence they pass into utter oblivion of their Self! Nevertheless, it is Patience that releases man from this cosmic dithyramb. The Holy Name (Nam) is alone true. All formations pass away, being aspects of Nature's conglomerations, and bring inevitable sorrow to such as are duped by them. The Holy Name (Nam) and God are one. Have trust in the Holy Name (Nam), and you will be able to live in the Lord. As it is your clear duty to conduct yourself so, why make the mistake of lusting after pleasure? If you shed all urges for worldly joys and keep going on your journey with the Holy Name (Nam) as your only Guide, It will assuredly make you Its very own by conferring upon you the citizenship of Heaven. The weak are prone to jealousy. Envy not others of their possessions. Be always content with as much of devotion and reverence as God endowed you with—which is being loyal to the Lord. To a faithful wife all that comes from the husband is ambrosial, be he poor, ignorant, or ill, or be he the cause of joy or sorrow. Even so is the Lord to the dwellers in the city of Life Divine. The living

God should therefore never be put out of mind. If the Holy Name (Nam) descends upon you, It will of a verity forsake you never.

(288)

God will see to your well-being if you live trusting in the Holy Name (Nam), paying off the while all your dues—brought forward from previous existence.

(289)

Let us contemplate the "Truth Absolute." Jealousy is a morbidity of the heart. Keep yourself aloof from it, pay off the destined dues of life, and make continuous efforts to enter the cosmic world of the Ideas. This is the path of supreme felicity—the path that the wise have been walking since the oldest times; this is the true path, and you stray from it to your peril by contact with gossips and purveyors of rustic tit-bits. Seek a path that is not yours and it will be all thorns. What is Patience? It is an ever-radiant Power of the Divine obscured though it be by the ego-sense, which too shines in Its light, even as the Sun lights up the clouds the while It is veiled by them.

(290)

All things mundane do by nature come together and fall apart—a process from which the only means of deliverance is incessant contemplation of the Lord.

(291)

To be on the path of Grace one must in the first instance have done with selfness—which however is not possible without the mercy of God. Have trust in the Holy Name (Nam) and you shall have ended the quest for the perilous mirage of worldly goods. To be pledged to Truth is being loyal to the Lord. Deviation therefrom is allegiance to egoism which wins for you naught but bondage. Lusting after mental joys does only increase the burden of sorrow, bringing in its train not satisfaction but discontent. Nothing grows in the waste land but such as have run to seed. What is essential is a slow but steady practice in Patience. God is equanimity, not disequilibrium. Why seek the relative good of degrees? The mind is the repository of all imbalance. You should therefore constantly recite the Holy Name (Nam) with a view to being in tune with the living God. Probe not the roots of pleasure and pains: they are but the fruits of action.

(292)

Needs aught he who walks the path of Truth? All becomings would have the world to be a demense of pleasance but turn it only into a jungle of pseudo-content. With persistent efforts the lame too can overcome mountains; without, you come by nothing, can negotiate not even an ant-hill. Where is the man who can be at his ease in his zion with a sigh of relief? The debts of the world would not let him be. In so far as you forsake Truth you resort to grasping egoism and its wilderness of ensnaring pleasures. Seeta (the aspiring soul) guarded herself against these with wakefulness as a watch-dog. In vain does man go his rounds in the prison-house of egoism questing for bliss. Bliss is your Self, no other than your Self, the Self that is Truth and resides in the heart where the Divine Shepherd tends His Sheep.

(293)

Devotion is the only means to emancipation from the world and should be constantly cherished in the depths of the heart. The desires are the cause of all bondage. Be not therefore subject to them, but face the awards of Destiny with patience and fortitude.

(294)

People all the world over are bound by the powers of Ignorance which lure them with the gratifying plentitude accruing from wife, children, and similar other possessions. Slavery to worldliness is an interlocking process, which you should end by breaking the rings of cravings, desires, and such other activist rings within rings. This is possible if only you have trust in the divine equipoise of God. The more you do so the more will the meed of Destiny exhaust itself, dowering you with the blessings of emancipation. Wife and children pass away, but God exists for ever. It is no good worrying over the past. Practise instead to engage yourself constantly in the contemplation of God.

(295)

It is not given to you to renounce the duties of the world as long as the destined awards of life come not to an end. Individual will cannot in any way be effective unless supported by Destiny. Fruition comes with time.

(296)

Destiny being what it is, Patience is the only lasting good besides being the means to mundane well-being too. Occupy yourself in reciting the Holy Name (Nam) in all your work, in all circumstances.

(297)

Such worldly joys, sorrows, afflictions, and ailments as are meted out by Destiny do contribute to Man's welfare. God is Supreme Benediction and for ever reveals Himself to all creatures for their salvation; but they see it not owing to having been enmeshed by the desires. Constant trust in God purifies the heart and unfolds the truth-apprehending vision till in the ripeness of time comes the realisation of God. Then the delusory world-bondage and births, deaths, joys, and sorrows disappear for ever. This is the reason why the Vedas speak of God as Grace.

(298)

Man gets into corporeality with a view to being released therefrom into Freedom. Verily the saints do affirm so. Corporeality is a means; and the end is Freedom, not enjoyment. The events, however, are pre-destined and cannot be escaped by any. Their raison d'être is travail for the soul. For physical well-being you consult a physician who may contribute to your worldly enjoyments but cannot certainly change himself into a saint with a view to your spiritual well-being.

(299)

Day and night keep yourself awake to the nearness of God, and in good time He will reveal Himself unto you. Then will all self-regarding impurities of the mind disappear and your heart blossom in the light of divine adoration.

(300)

Nesience generates the world of becomings and operates through the mechanism of Destiny, which offers the meed of life as earned by previous actions. All urges for delusory activities are due to the passion-fraught ego-hood; the result is the conflict of gain and loss, pleasure and pain, and consequent heart-burning. Wherefrom deliverance is possible if through the sanctifying power of devotion God-consciousness is established in the heart. The means to ever-lasting Peace is initiation into Truth, to which you should subject yourself by conscious self-naughting. Thiswise can you get rid of the buffetings of fortune and have immediate experience of the Lord that dwells and rules within your heart.

(301)

If it is yours who can steal it? If not yours, how could you hold it? What good owning what to others belong?

(302)

Constant recitation of the Holy Name (Nam) should be practised, for it counteracts all adverse planetary influence.

(303)

Adoration of God brings peace on earth and good-will towards men, but the urge for it remains obscured by the destined involutions in Nescience as manifested through the affective conglomerations, wherefrom deliverance cannot be secured by means of creatureliness. Indeed, happiness and content derived from ego-centric activities are all a magic show. The wise do not, however, shirk the award of Destiny. Do all your duties (by shedding selfness) and you will undoubtedly be saved by God. Worry not.

(304)

Destiny's control is as long as Time is. Give no thought to it. Who can alter its decrees? Your share of pleasure and pain is all due to your delusory ego-sense. As God wills so shall it be. If man had been the arbiter he would have no sorrows or wants. It is selfness that creates wants. He that trusts in and resigns to God knows no wants in this world. Gods, demons, men, in all the three worlds, involve themselves, one way or another, in discontent and repining owing to the assumption of self-will. The lives narrated in the scriptures of the various religious sects abundantly testify to this truth. Nevertheless, you will be able to attain supreme bliss if you submit to what God ordains for you.

(305)

What is there to worry about? You are making a mistake in being led by the *ignis fatuus* of fleshly affections. Attach not your ego-sense to them. Have trust in the Holy Name (Nam) and of a verity It will save you. Why look before and after in settling down to reciting the Name (Nam)? Do your destined work as it presents itself to you, and God will deliver you from the sea of wants.

(306)

People wander about in life owing to the destined consequences of actions. Fate makes people reap as they had sown. The harvest, whatever it be, does contribute to the good of the reaper if he gleans it in a worshipful spirit with a sense of the abiding presence of God. Give no thought to the decrees of Fate, for no one can escape them.

(307)

What else can be except what is willed by God for man? Your debts (bondage) multiply owing to your world-becomings which, under the control of Destiny, are moulded by your cravings into the chain of birth and death.

(308)

Infatuated by the delusory world-becomings man binds himself with action, good and evil, and suffers from content and discontent. The means of deliverance therefrom consists in exerting yourself to be always in the nearness of God.

(309)

Always have trust in God. The attempt to still the mind from within the bounds of self-will ends but in sorrow. Cultivate God-wardness instead of mind-control verily. God is always within you and around you. Entertain no doubt in this regard. To serve God is to cherish this truth incessantly with firmness and reverence, be the truth realised or not. When selfness drops exhausted, the God within you reveals Himself; you will then be installed in Eternity and drink of the well-spring of Peace as a result of your devotion to the Lord. Verily this is an inexorable law of the Divine (according to which man enters into his true estate). When selfness and the desires throw man into the delusory sea of endless humiliations he is said to have been robed in becomings. The world-process comes this way—through God's illusory scheme (Maya) which makes man forget his Lord. Verily do we live and move and have our being in God, the Life of lives. Do you therefore have trust in God, and entertain no doubts or fears in this regard, seeing that He does always reside in the heart as your Ruler and Guide.

(310)

Of Nescience is born the world where, bound to an illusory scheme, people throw themselves into the vortex of desires and affections and go round and round the whirlpool of pleasures and pains. This, in God's universe, is the zone of world experience with Time as its ruler. There is a way out; day and night, in all circumstances, cultivate singleminded devotion to the Lord with Patience. Continued practice in this devotional exercise will release you in time from all these sufferings caused by wants and grievances and secure to you rest in God and supreme Bliss. So, whatever the circumstances be, never fail in your duty unto the Lord eternal. Work out your destiny in the appropriate fields of work with unfailing God-wardness. Have trust in the Name (Nam) and the Name (Nam) alone will save you.

(311)

The sensory reactions (to objects) cognised by the mind and the intellect appertain to creatureliness. Know them to be merely a delusory dream. Those that would play with the Lord in His Heavenly Fields are under the pledge of loyalty to Him. They keep themselves constantly engaged in following the eightfold path, and can set at naught the control of Vedic injunctions because they owe allegiance to none but the Lord who is Love. Becomings mean subjection to Destiny and consequent afflictions. Uninterrupted communion with God is attained after the meed of joys and sorrows is over and the last rites of shedding corporeality are completed. This is worshipping Truth, the duty of duties, and this is observance of the Savitri rite (the completion of which unites the bride with the Heavenly Bridegroom). Egoism is ungodly and demoniac, gives instant joys, lures by fleeting delight and lollipop, pays with dust and ashes in the long run, and saps strength so much so that man is unable to cut through the meshes of deluding attachments and release himself from the flesh-bound experiences. In other words, he wallows outside the territory of God's Grace. Wherefore, always wait upon Truth, perform the destined work of life in the spirit of worship, and exert yourself to repose in the eternally self-illumed and sanctifying love of God. The awards of Destiny, so many and so various, come to you, one after another, each according to its turn. Suffer their impulsions with patience so that the different terms of sentence might come to their end. Thiswise can you attain supreme Bliss. Be always mindful of keeping your path to the abode of Eternity clear of all impediments by pledging yourself to the God of Truth. Though the pure and godly Seeta was loyal to her Lord, though she was blessedness incarnate, nevertheless she too was fascinated by an over-powering desire for worldly joys and fleeting satisfaction and came in consequence under the domination of egoism (Ravana). She was able to release herself from the control of Ravana's harassing lures through patience alone; for no other power can untie the demoniac bonds (of egoism), as illustrated by the Bird Jatayu, whose wings were severed and life was lost in spite of his allegiance to Seeta. So always try to bear with the impulsions of the mind and intellect and of the flesh-bound, restless passions and desires. If you persist in this practice your Lord will span for you the ocean of affective becomings and of a verity save you therefrom, even as Lord Rama had spanned the ocean, liberated Seeta by removing the veils that had obscured her self-luminosity, and installed her in her estate of Joy-For-Ever. Do not invite or avoid duties, but do only such as Fate presents to you here, for they have to be seen through with a resolute will or preferably in a spirit of resignation to the Lord. The Guide alone, in His Mercy, will sweeten your life and lead you on to the abode of Eternity. As well as you can, control your reactions to gains and losses, pleasures and pains, for they are but the consequences of your previous actions. Patience is the virtue of all virtues.

(312)

It is no good losing your balance with regard to the forces that are operated by Destiny in this world: you should only bear with them. It is Fate that hurls you into calamities and rescues you too from them. All things happen in the ripeness of time. So your only duty is to have patient trust in God.

(313)

Your most sacred duty is to have trust in God, being content at the same time with the destined events of life, whenever and in whichever shape they might present themselves to you. This is the most important means to salvation. Have no misgivings; but keep yourself always engaged in your work, giving such time as you can to carrying out the instructions of the Guide to the best of your ability. The Guide will undoubtedly save you even though you do no more than you can.

(314)

Naught but Truth can liberate you from the world-process. Loyalty to the Lord removes all wants and fortifies the soul with supreme joyance.

(315)

Man cannot have trust in God owing to the shroud ot egoism hopelessly wrapping him up in his duties and activities, which really are a sort of ego-ridden rites that create unbreakable chains of involutions and make him fall from his duty to the Lord. Hence, do your everyday work without regard to its charms and keep carrying out, the while, the instructions of the

Guide as best as you can, with indifference to pleasure and pain resulting therefrom. Persist in your endeavour with trust in naught but single-minded faith in the Lord.

(316)

Loyalty to Truth is the ultimate penance. Truth is man's essential Being, which he forsakes owing to his infatuation for egoistic attachments, with the result that he sinks in the sea of unreal involutions, does once and again his rounds of birth and death in the chain of becomings and fails in releasing himself therefrom. A vicious circle this-all due to the ego-sense.

(317)

Loyalty and submission to, trust in, and service unto, the Lord are in the very nature of the female instincts of humanity. Take resort to pleasing the Lord by constant self-naughting. This is the ultimate religion of man and I know not of a better one in this world. Subject yourself to the living God in you and you will get rid of the three veils of Nature. Creaturliness goes not as long as you nourish the physical components and the senses, including the ego-sense and the affections. By deploying the cognitive, conative, and affective faculties of the mind you may ensure your ensnaring enjoyment of worldly riches and property at best for an aeon. Freedom comes not that way. Even the gods like Brahma cannot escape the law of action and the fruits thereof.

(318)

The destined fruits of action have inevitably to be enjoyed. What has been lotted for you cannot therefore be blotted out. All becomings are involutions,—necessary for trying out one's destiny, through joyous and painful experiences. Why be afeared on that account?

(319)

You can get rid of the world-process not through self-will but by taking resort to self-less devotion to the Lord, which becomes a living truth when you pursue it with absorption, being content at the same time with whatever comes to your lot. Always engage yourself in the cultivation of the virtues. Rest assured, the Guide will save you in all conditions of life and establish you in Truth.

(320)

It is beyond the power of man to understand which person will be embroiled by Destiny and at which time and circumstance. It is time that decides the shape of events.

(321)

Man is not the agent of his actions. You should therefore bear with all the forces of life till reverence and devotion unfold themselves in you and lead you on to the abode of the All-Mighty God. This is the most important duty of man. Religious exercises as such cannot offer you devotion to and love of God, though they may enable you to have the joy of powers—not easy of reach because subject to severe austerities. Do you therefore always live in the presence of the Holy Name and persist in the practice by cultivating Patience—there is no other means to salvation. Powers secured by the deployment of some technique do in the very nature of things come and go, wax and wane, and provide instant joy that ends in vacuity. Wherefore have trust in the Name, and the Name alone will save you.

(322)

What God wills shall be. When (God willing) fortune is in your favour, what may not happen to you!

(323)

Whatever in this world is gained by occult devices, sacrificial rites, austerities, and similar other practices, belongs to the ego-ridden process of learning by doing—a net work of delusory sensations that offer instant joys with baleful after-effects. There is no getting away from the buffeting sea of becomings except by devotion and loyalty to the Lord. Wherefore renounce all other sources of hope and trust and all passionate thoughts with a view to exerting yourself for taking refuge in the Lord and the Lord alone.

(324)

The world is a shroud of Ignorance woven by the ever-revolving wheels of Time which punishes with the awards of gratifying sweets and delights. The urge for instant joys makes the false appear as true; and the will to gratify the desires strays from the right path that leads to the glory of Being and follows the by-paths of good and evil on to the dark, perilous mazes of briars and brambles. At last Providence punishes the passion-bound souls by ensnaring them with the ultimate involute, namely creatureliness, which makes them spell-bound lotos-eaters oblivious of the Refuge and the Lord, till they reach utter prostration in the cavernous gloom of somnumbulism. It is only by the persistent cultivation of Patience that this downward trend of the soul can be checked till salvation comes by ascent to the sunlit peak. The joy of emancipation from the involutes and repose in sanctifying Peace can be attained only by constant recollectedness of God. Those that refuse to take part in the divine play of the Pure and Omniscient Lord and allow themselves to be lured by empty cravings fall into the perilous bondage of endless becomings and go about like the wandering Jew. So have the Law-givers affirmed in their scriptural discourses. Owing to infatuation for instant joys the passion-fraught creatures turn into gnomes, suffer from ceaseless cravings and become lost souls. Try therefore to realise your status in the Divine Being by self-naughting and you will be at peace with things, by the attainment of tranquil Fullness—a benign consummation devoutly to be wished and sought for.

(325)

Fate makes man suffer in all sorts of ways. Be not afeared on that account. Hold yourself in patience, seeing that what is lotted must inevitably be. Your efforts should therefore be directed to developing love for the Holy Name. There is none but God to save you from the scorching fire of the world—becomings. Do you therefore recite the Holy Name night and day. Know that God and His Name are one.

(326)

1. The world is a wilderness of becomings where man in his preoccupation with the desires loses the power of discrimination,

assumes selfness, and is entangled in the meshes of endless discontent—*the lotos-eating soul.*

2. Then comes a spontaneous urge for freedom, and he falls to musing as to how this can be effected, through what devices or resources, and in which circumstances. The result is ennui when he becomes a *perplexed seeker.*

3. Though assailed by endless wants and harassments, he gradually learns how to defy them, pays heed to the words of the Guide, and tries devoutly to grasp their significance and realise their truth. This is the stage of the *aspirant seeker.*

4. At the fourth stage the cravings cease to be a hindrance because he is always in quest, renounces all other activities, and keeps himself firmly and resolutely engaged in constant meditation and contemplation. As glimmerings of Truth are vouchsafed to him he is now on the *threshold of wisdom.*

5. When this practice is deepened and intensified the desires and volitions lose their occupation for he has no need whatsoever for them. Then follows realisation when he becomes a *Seer* by the knowledge of his Self as one with Consciousness-in-Itself, or, in other words, with the God that dwells in his heart.

This is the scheme of Life Divine, which is unfolded by devotion to God, the Lord who resides in the core of the heart as Guide.

6. God the Lord, God the Friend, God the Father, and God the Lover are cosmic poises of Truth in the process of Its unfolding. When devotion deepens into integrality, it reaches its completion and fullness in *Love Divine.* Seek It through the involutes and you abjure Peace, for they add poison to manna and sorrow to Bliss. He that would dwell in the City of God must cross the portals of rites and ceremonies and cherish the one aim and one pursuit. If you have unswerving faith in the Guide and carry out his instructions with indifference to the result thereof, the spirit of reverence will gradually possess you till in due course other tones of godliness are added unto you.

Devotedness to the Guide is a rare acquisition. He that unceasingly contemplates his spiritual relationship with the Guide sheds his corporeality and becomes one with the Godhead. The path of duty that leads to emancipation has in a similar way been propounded and established by the Geeta. The fruit-bearing tree that the Magician grows in a trice is only a delusory magic show,—pleasing for the moment and amusing, but it obscures knowledge and ends like time-bubbles—miles away it is from the love of God. Heed not this; have trust in the words of the Guide, and all this show will gradually disappear and you will gain your freedom from corporeality. Rest assured, the Guide will liberate you, suffuse your being with the rhythms of the Divine, usher you to the presence of the Lord, dower you with Love Divine, and bestow upon you the rights of eternal service unto the Lord. Of a verity you will thus be united with God.

For the present, do your destined duties with evenness of mind and keep following, as well as you can, the instructions of the Guide. In the ripeness of time all your wishes will be fulfilled. The Guide, and the Guide alone, will see to your salvation.

(327)

Love of God cannot be bagged like fruits that fall from trees. Try always to carry out the words of the Guide and the Guide will save you from the sea of delusion and instal you where you truly belong.

(328)

As a man sows so does he reap. Nobody can escape Fate; as a matter of fact the society that a man works in, his family and corporeal frame, and all his courage, strength, and patronage are its dispensations. To be able to keep your heritage safe is a prime duty. Remember that Truth is all-mighty and upholds the decrees of Fate—decrees that are no respector of persons and work out according to the same divine law everywhere. If, however, you pledge yourself to the God of Truth all the obscuring fragmentations that life makes of the unity of Truth will disappear.

(329)

Pleasure and pain come from creatureliness, which is a product of getting obsessed with the world-delusion. The only means to salvation therefrom is to serve the Lord. Pledge yourself to Him and your heart will open to single-minded devotion till, by degrees, it will be saturated with Joy-For-Ever. You have no other provision with which to deliver yourself from the shackles of Ignorance.

(330)

The world is an ever-recurring process of delusory Ignorance, wherefom emancipation can be effected by self-naughting. People can do nothing better than cultivating patient endurance against the decrees of Fate as and when they materialise.

(331)

Nescience generates the world-process and the consequent delusion. Longing for happiness, people get enmeshed by the desires, reck not that sorrow will inevitably follow and pursue a career of gallivanting. Liberation comes after you have been through all the experiences that the God within has willed for you; it is not to be had by ego-charged severities of penance, though practised to that end, because of the destined liabilities which stand in the way. So, always have trust in God, which is to remain in constant expectancy of the Mercy of God releasing you from temporal becomings. This the Law-givers have called being pledged to the Lord. This is the only means of salvation, and there subsists no other.

(332)

Everywhere it is fate that bears fruit. When its control is withdrawn one attains one's status in the Lord. God is Existence, and Existence is Consciousness. In Existence-Consciousness is realised Bliss or the divinity of the Soul. This 'otherness' of the soul is its spiritual nature; devotion thereto is Duty. In other words, God alone, who is beyond the veils of Nature, does lift the obstructing veils of the three worlds and gives absolution to all human beings. He alone, and naught else, is Absolute Existence. Surrender to him is to live in the God of Truth—so have the wise sages and seers proclaimed:

> The Lord of beings is the end of all knowings,
> And He the Goal of all becomings;
> The Freedom of the free is the Lord of beings;
> And He the End of all man's journeyings.

(333)

The Lord did make not actions,
Nor the selfness of all that be;
(net work of delusory rings, and wanders from one to another.)
Nor did award merit, nor sinning.
Knowledge is under the shroud of Nescience;
Wherefore do creatures keep repining.

Hence, always persevere in subjecting yourself not to fancied losses and gains but to the God of Truth, so as to have repose in and knowledge of Truth and the consequent annulment of all the becomings.

(334)

The Holy Name is the Light of all knowledge. God the Lover is incarnate to Consciousness—Bliss, eternally pure, eternally free, and one with His Holy Name. Where (indeed very rare) is the realisation of the Substance that never fails, of the Name that is Fullness Itself? The Name is Truth, the "perfect round", of which there are no "broken arcs" or phases. Beyond the frontiers of the Uncreate, Vyasa, the sage, created a realm of knowledge, which in the very nature of things consists of impositions, disharmonies, and mutability. Fulfilment abides not there (on the shores of discursive knowledge).

(335)

All formations including selfness disappear in deep sleep. The waking consciousness assumes selfness, weaves out of itself a net-work of delusory rings, and wanders from one to another. Truth is an integral whole; the end of becomings is to be one with It. When the end is achieved the soul enters into Truth and becomes one with God—this is the status of the God of Truth. Hence the verses:

The Lord of beings is the end of all knowings. These are the verities. Realise them so.

(336)

All becomings are a delusion. Everything happens according to the will of God. Self-will starts the errors of life and consequent conflicts of right and wrong, good and evil. Creatureliness is in its very nature thraldom. The deluded mortal would control the transient and passing shows of life but ends in being controlled by the involutes so created. By transferring his allegiance from these to the eternal Godhead he can, however, so fortify himself with the deathless powers that belong to Joy-For-Ever as to gain immunity from wants and discontents and always live in Peace and peace alone. Hence, make determined efforts to submit yourself to the eternal Godhead.

(337)

When the mind is no more perplexed by the seemingly conflicting injunctions of the Vedas and rests becalmed in the moveless Godhead, it reaches the Beatific Vision. This is the state where the Word is God. God is Truth, the dispeller of Ignorance, and the destroyer of all ungodly forces. Let us contemplate this ultimate Reality.

(338)

Surrender your selfness to the mercy of God for its safe custody and deployment within His permanent abode of Truth. The self-landing Will-to-be is always condemned to inadequacy.

The seers have realised that true renunciation is surrender of all egoistic work. And the discerning affirm that surrender means denying to oneself the fruits of the whole garment of one's actions.

Whatever is done with selfness must needs be incomplete. The trustful are never forsaken by Truth.

(339)

"The mind commits sins and the mind is smeared by their sinfulness."

How weak the mind is is realised the moment it is out to exercise power. The result is disillusionment, the which obtains not in the abode of Truth. Whatever in the three worlds is done by the mind is a series of self-laudatory rites that are disposed to go ad infinitum. Nor can the merit acquired thereof be shaken off as long as all its terms are not traversed, which, impossible in the nature of things, becomes possible only through patient and resolute trust in Truth. Do you therefore give up all egoistic rites by cultivating patience. Have trust in Truth, and the series will come to an end. Consider man in deep sleep when he attains his self and knows nothing. This divine status comes not, nor does it go, though it is supposed to do so by the ego-sense; for, it pertains in its integrality to the essential Being of one that serves the Lord eternally. Fullness is always with you and will for ever remain so.

(340)

Where a creature is, there Divinity also is. Bondage to the passions is creatureliness; freedom therefrom is Divinity. The passions are the ensnaring ropes.

"The mind commits sins, and the mind is smeared by their sinfulness". The mind brings oblivion of Truth; lures by false, fleeting, objects; hedges in by limitations; aims at and gads about for content through affective distempers; clouds with the gratifying sensibles the power of discriminating the self from non-self, good from evil; weaves the chain of births-and-deaths; and drowns man in undivine pleasurableness. Thus the knowledge of Truth goes by default. Hence take resort to Patience for the purpose of realising Truth by shedding the affective deformations of the mind. Reality, the quantum infinite, has no parts. The unreal is attained not; and the Real forsakes you never. The unreal obeys not any, nor does it come to stay. Endless are the constructions and impositions of the mind; Reality transcends them all. The unreal is restless, fleeting, shadowy; Reality is tranquil, moveless, profound.

(341)

On the hither (Eastern) side is the frame-work of corporeality —a mirror that receives the images of all those limited deformations of Nature, coloured as they are by the affective variations, which loom before it. On the other (Western) side is the Free city of Fullness that knows no decay, throws no reflection. Earn the Freedom of this city and you will be a seer, having seen the Ground of all existents and known the end of all knowledge. This, in other words, is the realisation of Truth. To repose in Truth is to be one with God who is Truth.

To see is to know. To reach the end of knowledge is to realise the eternally here-and-now Godhead that by Its existence upholds the universe of all action, all knowledge, and all seers—One that cannot be known by any mediacy whatsoever. This is Religion—to know the Self-luminosity of the Self.

(342)

Birth, decay, death—all are dyed in the three colours of the mind. Man puts on the motley of physical components, subjects himself to the lure of Fate, enters into the wasteland of life where he hedges himself in with walls of learning, wealth, relatives and other riches, and experiences satisfaction and discontent. Thus each man enjoys his destined harvest and becomes happy and miserable. If he crosses the bounds of Destiny he can realise his Self as one with God who is, Truth. The absolution ceremony (Sinnidana) means leaving the wasteland behind and entering into the abode of Truth wherefrom no returning is owing to all the three worlds having fallen away for ever and aye . . . . .

Birth and death and such other becomings do happen according to the decrees of one's Fate.

(343)

The sage Vyasa composed the scriptures by ratiocination—which means he kept himself in the realm of the mind within the bounds of discursive knowledge; and thus out of bounds to him was the Beyond where dwells Fullness, so that all the severities of his penance and other spiritual exercises came to naught.

The mind commits sin and the mind is smeared by their sinfulness.

Let us contemplate the Absolute Reality: Sustenance comes not of the unreal.

Absolute Reality, Self, and God are identical terms.

Pure devotion makes the soul named as the bare Heavens and nourishes it as a trustful nursling sleeping in the lap of the Divine . . . .

The mind knows not how the nursling rests in God in deep sleep. Man forgets this poise in the Beyond, transfers his allegiance from the Lord, and puts on the flaunting robe of self-sufficiency to act on the stage of becomings, with the result that he becomes a disbeliever, disowns God, and ensnares himself with the passions.

(344)

Ignorance as to how to discriminate between the integral, undecaying, supra-mental status and the fragmented, decaying, impermanent status entangles man in the wasteland posited by bounded knowledge on the higher (eastern) side, where, in accordance with the law of reaping by sowing, he suffers from recurring births and deaths, enjoying, spell-bound, the destined harvest. That Truth is immutable is thus lost sight of. This amnesia enmeshes him in empty hopes and inconsequential actions which involve him in the game of assets and liabilities and throws him into the many-celled debtors' prison. The nursling resting in the Divine goes not anywhere, seeks not anything, nor kens ebb and flow. As soon as it left that poise with the assumption of self-will, it fell into the perilous sea of involutes to rise and sink once and once again. He that craves shall crave evermore and never know satiety—mental constructions all. No one exists for you when you are in deep sleep, nor do any needs subsist. That which exists in that state is Truth—Truth that knows no change, being out of bounds to the mind. It is the mind which lures man from the Real into the unreal.

Adopt such means as are right and proper and thus patiently try to enter into the realm of Truth.

(345)

People abjure Truth to be cursed with a passport to the fateful wasteland (of life) where, being tugged by the mind, the intellect, and the ego, they are thrown into endless becomings and consequent experience of joys and sorrows with wife and children. In addition there are the harassing embroilments with enemies, friends, acquaintances, relatives and such other parasytic accretions. All a creation of the mind and a mind-forged bondage. If Destiny is realised as one cosmic whole in all its manifestations the element of individuation with respect to them disappears for ever. Thiswise is *corporeality shed* or the *complex of individual formations surrendered.* Corresponding to this ceremony of eternal consecration is the Shradh ceremony of the temporal scheme performed by the son for the father. Hence the need for a son and consequently for marriage; which, however, are predestined events. Once you succeed in emancipating yourself from self-will you shed the fragmentations of Truth and enter into Its integral wholeness. . . . .

The God of Truth has no progeny, nor has his consecrated devotee.

(346)

Birth, death, marriage are all determined by Fate. The events that are in store for a person occur to him in their respective time-space-moment collocations and can be altered none, though they affect not those that submit themselves to the God of Truth Who protects and sustains them.

(347)

Marriages are made in Heaven and occur in time according to the Will of God.

(348)

As you sow so you reap—an inexorable law. The harvest is as the sowing had been. Fate should therefore be accepted as the arbiter in such events as birth, death, marriage. Things happen where and how they are decreed by Fate to happen. No one can alter their course.

(349)

It is destiny that bears fruit here, there and everywhere, it being the mechanism through which God's dispensations take shape. Remember that what He gives and what He does are all for your good. Hence perform your duties with trust in the God of Truth. Have faith in Him: He is the repository of all good and the only protective amulet in life.

(350)

It is Fate that makes the world move. You cannot stay or go where its writs do not run. The great saints affirm that he that is possessed of patience wins all along the line, being fortified by it with courage, fortitude, and skill. Man gets panicky on account of misgivings, bereavement and grief. All these impurities of nature are removed by devotion to Truth.

As you sow so shall you reap.

(351)

Marriage, birth, and death are all fated events, Fate being the arbiter in respect of each and every item of one's position in life. The time and the shape of things to be are all predetermined. Be in all circumstances vigilant with a view to submiting yourself to the God of Truth Who gives all the awards through the mechanism of Destiny that does never fail.

(352)

One does always reap as one had sown. Destiny presents the experiences, and man has no power to alter them. Events like birth, death, and marriage are all worked out by the mechanism of Destiny through which the God of Truth creates, sustains, and dissolves the three worlds. The be-all and end-all of human existence culminates in constant endeavour to live in submission to Him. So always exert yourself to serve the God of Truth Who will assuredly see that you be at peace with all.

(353)

All creaturely becomings are due to Fate and need cause neither elation nor depression. The God of Truth is all good. To live in Him is man's only duty, and there is none other in this world: bear this is mind.

(354)

He that is devoted to Truth stands all bondage; and he that is tied to the ego has no end of wants. Destiny lures man into this accursed wasteland of life and keeps him a prisoner there, wherefrom deliverence is possible only by devoted submission to Truth.

(355)

All creatures are bound in this world by the destined experiences that their nature is tied to. As Fate wills so does a man conduct himself. And so, it is Fate that gives shape to the harvest of life.

(356)

Fate is the arbiter in all things. Nobody can avoid the destined need of his life. God has neither a lot nor the fruits thereof. He that devotes himself to God gets release from the debtors' prison and lives in His detached and boundless integrality and thus accedes to his divine destiny. Patience is the secret of success in these efforts. The consecrated unto the God of Truth are out of bounds to Time and cannot therefore be touched by Time or Death. So your immediate duty is to subject yourself to Patience. Work done under the impulse of the moment is always unfructuous.

To live by Law is victory; transgression therefrom is ruination. Temporal Destiny gives temporal awards; divine Destiny gives eternal salvation.

Abhimanyu was killed in action in spite of the Lord Govinda being his maternal uncle and the mighty Dhananjaya being his father, who indeed could avert fate!

All-powerful therefore is Fate and imperishable its awards.

(357)

As the God of Truth neither splits nor heaves, one needs naught of wealth, friends, or worldly possessions for service unto Him. In no wise does Truth forsake any; wherefore nothing can be accomplished except on Its sustenance. Encircled by the bonds of egoism and goaded by the impulses of inconscient Nature, man falls into the error of exercising his will on the decaying and limited objects of the world, with the result that he forsakes Truth. Verily the mind that wills has no power whatsoever. It is only by devotion to Truth and submission to Its control with a view to shedding the mental and intellectual motivations that you can attain the realisation of the limitless integral Truth.

(358)

Accept your Fate by riding it. Thiswise you can release the accumulated desires of previous lives from the curse of Selfness, even as King Bhagiratha did his fathers. Then you will enter the abode of Peace. The sacrificial rites that a man performs from the ego-sense are but a homage to self-adulation—a process that never terminates. Move Heaven and Earth and still you can get not even an iota in excess of your allotted portion. The people all the world over are bound in endless becomings. Serve the God of Truth, and He will assuredly make your life full of blessings in each and every respect. It is from Him alone that deliverance comes from the terms of Destiny.

(359)

It is an eternal law that loyalty to the Lord wins Truth. As the Puranas say—one can realise one's essential Being by shedding self-will and selfishness. Any way, it is by pledging yourself to Truth that you can be on to your Divine Destiny. If you do the duties that belong to you by abjuring self-will with firm conviction, you shall not have spent your time in vain; for, God will incontinently confer upon you the blessings of His Mercy. Indeed, He is merciful to all in all circumstances. As the Geeta affirms: God is even to all and has no preferences or aversions, but He manifests Himself to everybody in the particular poise that is craved for and meditated upon. Devote yourself to Truth and you will be one with Truth; cultivate falsehood and you will be fallen. Do you therefore always try to be true to your essential Self.

(360)

He that serves the Lord dwells in His sanctuary. The pursuit of what pleases the Lord is alone duty. Where He is, the knots of good and evil, gain and loss, pleasure and pain cannot be and are therefore not felt. Self-will degrades man from the spirit of adoration with the lure of pleasurable and other experiences so that the conflict of the godly and the ungodly begins in his soul. Out of bounds to creatureliness is the Lord's abode of Light, iridiscent in the cosmic rhythms of Devotion, Exaltation, Adoration, and Love. Wherefore you should always pursue your spiritual exercises and other duties with a view to attaining this status. The Lord forsakes not the adoring spirit that trusts in Him; the rest do but court needless sufferings.

This body is a mere assemblage of ever-decaying elements and the source of all fleshly urges, which with the effective accessories of Nature's fleeting involutes generate the experience of life and consequent harassment through all sorts of satisfactions and discontents. Man's trouble is wholly due to these urges. His will is ineffective, for his wishes are never fulfilled; what appears as fulfilment is a mere delusion; if fullness had been yours why crave again? By right-mindedness you can provide yourself with the technique for self-naughting and have your rest therein. This is called abiding by one's essential nature—a power of the Divine.

(361)

"Let us contemplate the Absolute Truth". God is even to all in all circumstances. To adore Him is to serve Eternity—this is man's one duty and the means of making the world-process significant. Fate makes the heritage of life take shape in the process of time. Sex and other hungers are caused by the affective conglomerations, beyond which shines the eternal Light of God. Hence it is that from aspiration to the Self-less status in the unqualified comes sanctification which is the means to bring loyal to the Divinity in man. This practice leads to the realisation of God, when man in his own life is able to vindicate the glory of Devotion.

The predestined experiences are posited by the physical components of this life and exhaust themselves through ideation, cognition, and many other determinations of Nature, which, though they all come from God, cannot secure our absolution as long as they are tied to the sensible but only keep increasing the burden of our debts. Wherefore they should all be surrendered to God. If you persevere in this practice Eternal Joy, which is your deathless estate and the essence of your being, will unfold itself in time, make you live in adoration with a sense of God's nearness and bless your soul with eternal consecration unto the Lord. Verily this is the true nature of your Self. The living God governs all, permeates all. Surrender to Him is Bliss.

(362)

By attainments through the technique of means-and-ends one may at best glimpse the might of the City of God. It is devotion to the Lord, which is innate in the soul and therefore independent of any ritualistic machinery, that satures the soul with love of the Lord. All actions, good or bad, are a hindrance to the adoration of God, for they appertain to the darkness of Ignorance.

(363)

Fate is the root of things in all affairs. Marriage is a predestined event and takes place between persons exactly as it had been previously decreed. You are true to your pledge of Loyalty to the Lord in so far as you think and feel that the living God is the ruler of this life. Egoism lures man to the manifold objects of the world and makes him happy or miserable according as he succeeds or fails to get the desired goods and avoid the undesirable ones. This is the world-process—a process of becomings by means of the involutes. The living God is Truth, the Ground and substance of man's exits and entrances, That which accompanies him at his birth (and forsakes him never). So the great seers have realised: Submission to Him is Freedom. Selfness is bondage.

(364)

All maladies are cured if you constantly recite the Holy Name with absolute trust in Him.

(365)

Contemplation of the Absolute Truth chastises all impure formations of the mind.

(366)

Nature creates for man his field of work with duties and needs and endows him also with the right operational mood, namely, sweetness of temper, which is an innate virtue and comes not from the application of any technique. Operational skill can but provide gratifying riches and multiply the affective conglomerations, which, being restless and fleeting, are unable to give lasting satisfaction. For the fact remains that happiness follows misery and misery happiness; they come and go as a matter of necessity according to each man's destiny—all fleeting. The fruits of action are transitory. Why then crave for them by devising ways and means? It is all a vexation of the spirit.

(367)

This illusory world is revolving in time, releasing to this man this, to that man that, which, however, no man has the power to circumvent. The only effective remedy is patience. Every moment every householder on earth is facing upsetting facts. The wise are not overpowered by these . . . . Let be what has been. You are true to yourself in so far as you cultivate Patience with disregard to the untoward forces of destiny.

(368)

The world is a delusion. It comes with corporeality, and sets the stage with accessories for man to play with all and sundry. In this predicament Patience is the only means to getting out of the world-process. All the afflictions in the prison-house of baseless, fanciful errors can be removed by the shedding of threefold corporeality when at last immersion in Joy-For-Ever will be yours. Hence the more of suffering in life, the more of the protective mercy of God. The lives of the great since olden times have been providing real exemplars of this truth. . . . The desires are contamination—the more you are free from them, the more will be your joyance.

(369)

Destiny contrives all your worldly contacts with Nature, pleasurable or painful; they are limited, fleeting, material sensibles that appear only to disappear. You should therefore ignore these baubles and make increasing efforts to live in your eternal Self.

(370)

The body, as indicated in the Scriptures, is meant for burning with the fevers. The desires, if gratified, provide elation and joy; if ungratified, sorrow. Nothing is really surrendered by casting off the body at death as long as self-will possesses the mind; nor is therefore Salvation achieved. To be really disembodied is to dwell in this body as dispassionately and calmly as does a dead body. Wherefore always try to live by self-less loyalty to the Lord. This practice, if persisted in, will gradually lighten the load of desires till self-naughting is complete when, after the shedding of this body, you become a disembodied spirit. If you die clinging to the shroud of self-will, it will cling to you beyond. Cessation of desires unfolds the true self that reposes in God enrobed in Consciousness-Bliss. This is your spiritual status; to be installed there is your destiny divine; and this is the cosmic poise of the loyal unto the Lord.

(371)

The Holy Name is Truth, being one with God. In so far as you fail in serving the Lord you are in the grip of mental and intellectual formations. Do you therefore always recite the Holy Name and the mind will dissolve of itself.

(372)

Let us contemplate the Truth Absolute. There exists naught in the world but Truth. So, try always to keep yourself pledged to the God of Truth. Against the tormenting bonds of manyness (Kali) the Oneness of Truth is always the only protection. The Holy Name is Truth; the Word and God are one. Steadfastly contemplate the Holy Name as one with God. Verily where the Name is, God is.

(373)

This world is the field where the destined experiences of life take shape, which therefore have to be seen through. It is only when you face them in all circumstances with Patience and play out your part with respect to them, as they appear, from a sense of single-minded devotion to duty, that they exhaust themselves, ushering in, here and now, the freedom of unending union with God. This is the goal and meaning of all spiritual exercises. But no ego-ridden activity, pleasurable though it be at the moment, can release you from the primal bondage of man.

(374)

Always have trust in the Name. The destined experiences of life appear only to disappear—they come not to stay. Sing the Holy Name ever more and you will reach the Supreme Godhead.

(375)

The good and evil determinations (of Nature) that delude men with pleasurable or painful experiences are all made of fleeting dream-stuff. The objects of the world cognised by the intellect and the senses as discrete or cognate categories are nothing but modifications of Appearance—not Reality. There is no way out from the tempting series of world—becomings except by strict adherence to the pledge of loyalty to the Lord. This truth has been revealed to the great saints who have accordingly laid down the Law of surrendering self to the Lord and act the Law themselves with a view to making it a living truth.

The divine Protagonist of the Geeta enjoins upon all to maintain evenness of mind with respect to pleasure and pain, gain and loss, victory and defeat. By serving God the Father one inherits Patience, Reverence, Contentment, and Devout submissiveness; thus equipped, one loves God the Lover, enters into Holy Communion, and realises Love Divine, which in due course attains fruition in Supreme Joy-and-Holiness. This is the end of and freedom from all sufferings; and this is the ultimate religion of man. Everything else that goes by its name is transgression thereof. So exert yourself to remain engaged in serving the Lord God of life.

(376)

Enjoy the destined fruits of action by contemplating the revealed truths; to do so is divine sacrifice within the world scheme (transmuting work into worship). The decrees of Fate relate to the body but touch not the indwelling spirit. Anyway, bear in mind this scriptural saying "Be content with what comes to your lot in the natural course of things; grudge not others their better luck; be at peace with things". Patience is the greatest of virtues and leads one to the ultimate goal. Impatience is cowardliness. The world is born of Ignorance and steeped in delusion, in consequence whereof people dupe themselves with consideration of good and evil (supposing them to be reals). Supreme Peace comes not except through Self-realisation. The true poise of your Self is equipoise in joys and sorrows. As the scripture has it: "Accept joys and sorrows, gains and losses, victories and defects with evenness of mind".

Life's harassments occur, as and when they do, owing to Destiny. You have but to suffer them with patience. What power has man on earth except Patience?

(377)

Of naught but devotion comes steadfastness in love, adoration, and realisation of God. Willing submission to its control wins for man his spiritual citizenship in the deathless above of the eternal good. A true devotee ends the world-process by devotion to and joyance in the Lord of Eternity.

(378)

Inconscience multiplies the world of becomings by deluding all that be with the fleeting impermanent objects of attachment, which ebb and flow but stay not and should therefore deceive none. Resist their lures and the undermining influence of their control. God is the stillness of your own being; always keep an eye to it, and the poises of Bliss within no time unfold themselves to you.

(379)

It is the debts of Destiny which forge the world-bondage with the ensnaring desires, wherefrom man can be rescued only by the Holy Name. Self-will and self-adulation lead him astray and afflict him with the passions. Hence surrender yourself to the Holy Name, win your discharge by the payment of all dues brought forward, and, thus released, enter the abode of your own Self, never more to go on journeys therefrom.

(380)

On to God, and you will have Bliss. Selfness and its modifications are the only hindrance to being united with God. Hence, always do your duties with non-attachment as they are presented to you by Fate. In other words, if you persist in your work by denying to yourself the fruits thereof and engage yourself in serving Eternity, you will succeed in liberating yourself from the world-bondage and reaching the abode of the Timeless; constant recitation of the Holy Name in the right spirit (of humility) is an unfailing process of Self-purification. It is the desires which bind man to his work; pay no heed to success or failure, fulfilment or frustration; live instead in single-minded recollectedness of the Holy Name. Then will the unifying love of God so deepen as to drown you in an ocean of joy. Naught else but devotion to God is any help in this world . . . . . . Contemplate the Truth Absolute. Of the technique of means-and-ends come attainments and bafflements, not certainly the love of God which works out from trust in the Lord—the one thing needful for the gradual preparing of the field for the soul to receive the merciful dower of power divine unfolding the Truth Absolute.

(381)

The world is a stage where the delusory involutes prepare an illusory spider's parlour and dupe men into the mazes of desirable and undesirable actions. Becomings are really intended for deliverance therefrom into Being. Persevere in your efforts to win your discharge from your part in this farcical drama of repeated births and deaths so that Consciousness-Bliss might reveal itself unto you. Devotion to It leads to the revelation of this higher self of yours. Do you therefore dwell in the oneness of your Being, and love Divine will be added unto you. To dedicate yourself to that end is your essential nature, and the only duty necessary for salvation.

(382)

Time alone brings fruition. Loyalty to the Lord removes involution, makes "Thy kingdom come", and installs the soul in the eternal abode of Bliss. Pleasure and pain are a rotating series of sensory perceptions, which affect not him who is loyal to the Lord. For, living in Truth, he crosses the bourne of worldly riches and powers, becomes one with Truth, and joys ever more in the bliss of the Holy Communion.

(383)

In this universe there is naught but God that you can call your own; for, all worldly objects with which you come in contact change and pass away only to leave behind a sense of deprivation. The Holy Name of God is one with his Form and Power and therefore the only Truth that is yours for ever and ever.

(384)

The revolutions of the wheel of Becomings make the world-appearance present itself causing illusory bondage in its mazes. To serve God consists in ceaseless efforts to bear calmly with the impulsions of the life-process by means of constant self-naughting. Do you therefore always exert yourself to that end. The world is a delusion; pleasure and pain, gain and loss, attainment and battlement that accrue therefrom are therefore hallucinatory formations of the intellect and the mind—mere fleeting dream-stuff that multiplies the becomings and infatuates the creatures in consequence. Constant singing of the Holy Name disinfects the Soul and makes it holy.

(385)

Let be what has been. The destined experiences of life are all the time in the lumber-room of the mind (waiting to be released by turns). That which is to be shall be, and should not therefore be aggrieved over or repented for. In ignorance and delusion man laments at the passing away of his acquisitions.

(386)

All creatures that be go through their becomings, helplessly and inevitably, owing to having come under the control of the fleeting, impermanent objects of the world, as manifested by the creative Powers of God; which are therefore ignored by the wise who constantly devote themselves to the transcendent purity of His Being, seek to be established there, and with the dower of God's benign power remain merged in His Existence. With these devotional practices they have cleared the path of God-ward march of the soul and composed the scriptures embodying instructions for the emancipation of people all the world over. Hence the one essential duty of man is to wean himself from the joys of selfness with a view to enshrining the Lord God in his heart.

(387)

It is due to Fate that people, the world over, come by their body, home-stead, caste, learning, wealth, relatives, friends, enemies, and such other accessories. Allegiance to what is alien to your true nature is bondage; loyalty to the truth of your being consists in doing your duties and being content with your lot and culminates in releasing you from the world-process. So if you persist in dedicating unto the Lord whatever comes to your lot, you will attain truth as soon as the oblation is completed. Then all wants and all afflicting terms will disappear and you will receive Benison from the Lord.

(388)

As Fate decrees so each and every man gets his portion in life in the shape of native land, relatives, etc., which can be altered by no mortal man.

(389)

All becomings terminate with the realisation of the God that runs the chariot of life. If you turn your back to them you can liberate yourself from the awards of Destiny and consequently from births and deaths. Divine fullness is freedom from wants; the bounded mind is blind to its Ground and substance. If you accept your fate by sitting astride of it you can liberate the mind from its limitations and cravings and enter the abode of Peace, even as King Bhagiratha did by releasing his forbears, namely, the progeny of Sagara. For a human being this is duty and ritual. Ego-ridden work vitiates outlook and turns into a self-laudatory ceremony that knows no ending.

(390)

Lured by Destiny into the meshes of work, people forsake the Giver of all gifts, run after fleeting objects and offer bubbles of satisfaction to their ego-sense. The reaping is as the sowing has been; the harvest is but a destined award. It is only by surrendering it that you can win your discharge, realise your spiritual unity will the Supreme Giver and thus have repose in Mercy Divine.

(391)

The world of the mind consists of endless meshes; they are being forged each and every moment by what is known as the self-laudatory rituals—an infinite, ever-recurring series. It is only by devotion to Truth that you can realise the poises of the Infinite as God the Father, God the dower and God the son. All relationships within the world of the mind are limitations.

(392)

Man follows his Destiny into this mis-shapen waste-land where he runs recklessly after the lures of Nature and is charmed by their fascinating hues. The result is oblivion of Truth, subjection to the unreal becomings, inability to escape birth-and-death, aimless wanderings in the world through ever-recurring exits and entrances, craving for and attachment to fleeting objects, and repeated deaths in consequence. Hence farewell to Truth. Learning and degrees that one acquires by passing University examinations are destined fruits of action—transient possessions appertaining to Nescience. Give no thought to these. Try to have truth in Truth—to do so is to work for true knowledge (that destroys Ignorance and all its involutes).

(393)

Fate forges the connections of people with their entourage. Know that it is Destiny which gives all the awards and determines the shape and time of life's events. Nobody can avert them. The world-counter is intended for the payment of all dues. If you can win your discharge here you shall have saved yourself from all future wearing away unto death. Verily this is known as being pledged to Truth.

HOMAGE UNTO THE LORD AND GUIDE